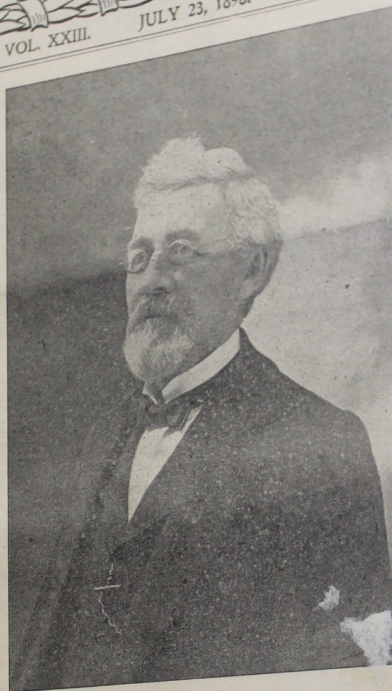


# Light of Truth

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ASHBEL G. SMITH.

An Exponent of the  
Philosophy of Life.

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THE HARMONY OF OUR TWO  
WORLD.

NO. 1.

By Prof. J. R. Buchanan.

After sixty years of steady exploration of the mysteries of life in man's two worlds—mysteries from which all colleges have turned away their heads and which have always been under the ban of orthodoxy, power and fashion, I find myself too far removed from the millions to expect any welcome from the influential press or the leaders of literature.

Spiritualists alone tolerate investigations which demolish orthodoxy and demand universal reform. Hence I turn with pleasure to the Light of Truth, which demands social, spiritual and religious reformation and sustains the demand of Prof. Lockwood for universal reform and for positive practical rational religion.

It is fifty-six years since I began to prove that man has in himself even in this life those divine elements in his nature which gave him access to worlds of wisdom unknown to colleges, and might lead him into a higher realm than has ever been recorded in libraries. Psychometry or soul measurement of all things was the name I adopted, and the world now recognizes it, but gives it scanty cultivation, though it has saved innumerable lives by the accurate diagnosis of disease and indication of remedies by physicians who are not under the bondage of college authority. I might have pushed this discovery on to a total resolution in the healing art and perhaps would have done so, but for the world's unanimous opposition and a multiplicity of other duties.

The ambition to achieve wisdom by persevering scientific labor belongs to very few, and though I have shown that psychometry explores the past, revealing what was entirely before the dawn of history. Denton was the only scientist to co-operate with me, and his labors related chiefly to physical science—the exploration of the brain, the soul and the higher realms of immortality has been left to me without co-operation. Instead of seeking the spirit world by their own powers, mankind have been content to let the spirit world seek them, but few giving a cordial welcome to heavenly visitors.

My labors have been solitary, indeed—no college or profession has manifested any desire to explore the brain, except as to its anatomy, which has been ably investigated, and I have to be content to prepare science for posterity, instead of diffusing it in society. The foundation of the healing art in the soul and the brain is not for the nineteenth, but the twentieth century. Yet the healing power of the soul is now beginning to be recognized.

And while the spirit world has been forcing visible truth upon reluctant minds, I have had to explore its arcana by science with scanty sympathy, except from those who have been born in a sympathetic relation to the spirit world, to whom its still small voice is always welcome.

As I esteem it a sacred duty to seek the purest truth and the most perfect law of life, I have been compelled

to turn away from the earthly strife of avarice and ambition, and the surviving superstitions inherited from ages of darkness, to commune with those who have been freed from the selfish ignorance of earth by centuries of life in the higher realms of love and wisdom.

It was not enough that psychometry could reveal the mysteries of disease and snatch from death those whom a narrow and dogmatic medical science had surrendered in despair. It was not enough that in exploring the brain I had found a vast realm of science which no college was prepared to welcome (unless as I was present as a member of the faculty to demonstrate its claims)—this new world of Anthropology (the name of the new born science) required a lifetime of the most eloquent teacher for its introduction, but I gave only 10 years of college labor to the task, and leaving Psychometry and Anthropology to their fate in two published text-books, I felt it my duty to go on alienating myself still further from the world by showing that our educational systems were fundamentally false, defective and ruinous, and offering a system, "The New Education," which received its highest eulogy from the most advanced thinkers, and which demonstrated the true method of raising mankind to a higher level above the reach of ignorance, crime and poverty. These works are for posterity and every competent medium or clairvoyant whom I meet recognizes their coming fame in the twentieth century.

Being thus alienated from the ruling powers of the present generation, I did not fear to go still further and bring upon myself a more intense opposition, for there was a realm of divine wisdom to be explored, farther from earth and nearer to God in its philosophy than anything the world had seen, and yet reaching deeper down into the philosophy of life, society and government—the most fundamental of all great truths.

I was lead into this by exploring the powers of the human soul by scientific methods and gaining a higher idea of man and his destiny than colleges and libraries had ever recognized.

For many years I had been demonstrating that the gifted and well-trained psychometer had a telescopic range of vision that far exceeded the bounds of history. In Mrs. Buchanan I enjoyed the co-operation of the most perfect psychometer I have ever known.

She could speak of Demosthenes or Homer or Confucius or Buddha with as much ease and correctness as of our friends who have just passed over the river, from whom she could readily bring back their thoughts and messages to survivors. This communion with the recently dead has become common wherever Spiritualism is cultivated. But the inertia of the human mind is always its most conspicuous feature. Every new step of progress is resisted as stubbornly as all previous progress. To commune with the ancients seems to many as impossible as it seemed a few years back to commune with any who have recently departed, and there is a good reason why such communion should be rare. He who has just gone over is sub-

stantially the same as when he departed, and the majority of mankind are in sympathy with him. But they who have been centuries in the grand college of the universe are not in harmony with modern society, nor is society in harmony with them. They do not meet because they are not in sympathy, and that sympathy is indispensable in spiritual investigations.

Hence, as my sympathy was not with modern society or modern opinions, being a radical reformer in all things, I found in the past among those whose lives had been devoted to philanthropy the sympathy that I craved and the profoundest spirit of reform, with the most ardent desire to uplift mankind, but no ability to reach across the gulf that separates the higher and lower spheres of the human race.

In all past ages before the present century mankind has been organized by priestcraft to hold the higher world at defiance that this world might be governed by its priests in a holy alliance with its despots. Historians are at a loss to calculate how many millions have been burned, hanged and drowned under the charge of witchcraft, to prevent the intrusion of angels into the kingdom of the priests.

There was an impassable wall of fire between the angel realm, the heaven of love and wisdom, and the earthly realm of despotism and priestcraft.

When the church which assumed the name of Christian (to which it has not been entitled) at Rome, established its Pontifex Maximus as the divine ruler of earth, to whom all kings and nations should bow, the wall against heaven was built higher and stronger. The penalty of a horrid death for mediumship was made permanent, and the alliance of priests and despots was made permanently strong by the forged epistle of St. Paul announcing hell as the punishment for all who rebel against despots.

Thus was the noble name of St. Paul used to destroy his religion. He, in whose churches mediumship was the most conspicuous feature, and who said that wherever the spirit of God came there was liberty—he who lived in poverty without a salary, facing danger and death, was made to figure as founder of the church with the world's grandest palace at Rome, leagued with all despots against the people, establishing the African slave trade and the Holy Inquisition for horrible tortures of sincere Christians and philosophers.

Every progressive Spiritualist should be familiar with the history of this power, now represented by Jesuitism in society and by Spain among governments. The most lucid and concise exposition of the character and history of the papacy has been given in a small work by John S. Hettell of San Francisco, 1,216 Hyde street, which ought to be read and studied by every Spiritualist. I hope the Light of Truth will place this most instructive work, "The Spirit of the Papacy," in its list of publications.

The grandly horrible melodrama of the papacy continued in all its tumultuous and bloody power upon earth for seven centuries of darkness and woe, during which all who read these lines would have been liable to imprisonment, torture and death, while the angels in heaven were utterly unable to relieve a tortured victim or send one ray of light into the darkness of the mundane hell. Hell is the proper word to express the centuries of human suffering in the darkness of ignorance. Nowhere in the universe has such a hell ever existed, as reigned on earth under the title of the Roman Catholic church, and bade fair to continue seventeen centuries longer its

battle against civilization until under the starry flag of a republic which had disobeyed the Pauline forgeries of the Roman Testament, it became possible for the living to meet the departed, to commune with their ancestors, and learn the essential falsity of all that the church had so long imposed upon mankind by the sword and the dungeon and by fiery death.

This was the dawning light of the day of Universal Emancipation from priestcraft and from its ally, political despotism. It was the realization of my aims, for I had broken through the banner from the earth side, while the angel power was breaking through from above.

If the spiritual movement had not begun at Hydesville, it would have begun in a very different manner, for in 1842, when I announced psychometry I was preparing for the exploration of the higher world, and started the formation of a secret society for that purpose, of which the poet Bryant was a member, which was broken up by political influence. And then the campaign for medical freedom absorbed my time.

But the original movement for the establishment of open communion between heaven and earth was never abandoned, and when my labors in biological and therapeutic science were nearly complete, I resumed the design of 1842, in carrying out which I have been wonderfully sustained by spirit power and my life prolonged to complete the work designed of old in higher realms, the history of which I shall record. J. R. BUCHANAN.

## THE EDUCATION OF WOMEN.

Wolf von Schierbrand in a letter from Berlin to the Chicago Record says:

"The movement for the advancement of woman received a serious setback here recently, when in the Prussian diet the minister of public education, Dr. Bosse, explained why he had refused to grant permission for the erection of a high school for girls, with a plan of study exactly like that of the same grade of school for boys, the so-called gymnasium, in Breslau. He said it would be unwise to make things more difficult than they already were for young men to get along by graduating a lot of women to compete with them. And then he rehearsed the old stock arguments one has heard for many years against the higher education for women. He added that the entire Prussian cabinet felt on this subject as he did, and that he spoke in their names. So it may be taken for granted that while this cabinet lasts no step will be taken here to secure to women a higher place in life than they now occupy. But Prussian cabinets nowadays do not last long, for they change every few years, and the women of Germany certainly are in no despairing mood, despite lack of official recognition of their higher needs."

Educated women in Germany condemn Dr. Bosse's attitude in relation to women's education in the higher branches, as unjust and as opposed to the spirit of the age. In order to present their claims to the public a number of these women have established a daily paper, the Frauen Tages-Zeitung, which will aim to be a strong force in the intellectual and moral world. It will be a general newspaper with only women to do the editing, reporting, type-setting, proof reading, etc. There is, it is said, sufficient money back of the enterprise to insure it against failure for lack of funds.

A similar paper was started in Paris sometime ago and according to



reports, it has proved a success in every respect.

In regard to the education of women Germany is less advanced than are some of the older countries. Her legislators, teachers and leaders of thought are apparently held back by the weight of inherited conceptions and by a prejudice against the widening of woman's sphere which is being outgrown in England and the United States and in Germany also perhaps, but more slowly.

Why should not women be educated in all branches of knowledge with which they wish to become acquainted? Why should they not qualify themselves to be ministers, teachers, physicians, editors, authors, etc.? The objection that if women are educated for the professions and higher vocations they will compete with young men would have more force if a large number of women did not have to earn their own living and if women did not compete with men in the lower ranks or in the poorly paid fields of labor which are over crowded.

Education will not disqualify women for domestic duties. It will make them somewhat more exacting in their requirements as well as more particular in their choice. It will lead to the marriage of women later in life, to a shorter child-bearing period and to a greater opportunity for women with larger, more individualized and more useful lives.

There are many women who for various reasons, best known to themselves, remain single as they have a right to, and as in many cases it is best that they should. Such women are often of superior character. Among them in our cities are physicians, surgeons and dentists, teachers, ministers, stenographers, editors, reporters, etc. who do good work, earn good salaries and support themselves and others dependent upon them. The man here who should object to their having these opportunities or to their entering any profession, the duties of which they can perform and the requirements of which they can meet, would not find much sympathy from the better class of American citizens.

The old doctrine that woman is naturally inferior to man and that her position should be a subordinate one, that she have no life of her own, but should be merged in her husband, that her education and training should not be extended beyond preparation for ordinary household duties—this doctrine which came from the Orient, the land of superstition and despotism, is falling into disrepute with the advance of modern ideas and the modern spirit.

Tacitus in his *Germania* draws a very attractive picture of German life in which woman's position was one of freedom and equal opportunity, and historians have found an explanation in part of the improvement of woman's improved condition in later times in the influence of German ideas and German customs, as described by Tacitus, on social life. Says the learned F. W. Newman: "Only in countries where German sentiment has taken root do we see marks of any elevation of the female sex superior to that of Pagan antiquity," "the old Teutonic tribes," says Lydia Maria Child, "had always been remarkable for the high consideration in which they held their women and the respect with which they treated them."

In these modern times this respect, this consideration is shown in opening to women opportunities for mental development and useful activity and there is no doubt that there is a tendency in this direction in Germany which for awhile will call out protests

from conservatives, such as is mentioned in the foregoing quotation. The tendency would be much stronger in Germany than it now is, but for the repressive militarism dominant in that country under its ambitious emperor who represents ideas of government and society which belong to the dead past rather than to the living present.

B. F. UNDERWOOD.

#### OCCASIONAL THOUGHTS ON SPIRITUAL THINGS.

(By Sara A. Underwood.)

I jot down sometimes when I have the time and it occurs to me to do so, helpful thoughts which come to me from time to time as the result of something in my personal experience. As all human beings are in the main very much alike, having like personal experiences, I have thought it might not be amiss to share some of these with the readers of the *Light of Truth*, so I offer a few now.

##### I.

One day last winter a little child of two or three years was walking in the narrow snowy path beneath my window, just ahead of her young mother. A little farther on a young dog was friskily playing in the snow and the child was half-crying with outstretched baby hands to ward the dog away. The guardian mother behind was confidently, half-amusedly smiling over the child's useless doubt and terror, while with lovelit eyes downward bent on her darling she was saying soothing words in a tone too low to reach my ears. The scene struck me as a tableau vivant of each human being's condition while journeying through the earth life, as it may appear to spiritual vision. We walk on ignorantly in our narrow paths and cry fearfully at the possible danger ahead to our view, while if we would but compose ourselves and listen to the comforting message of our unseen guardian spiritual guide we might walk serenely and confidently on.

##### II.

Sitting alone one day I had lapsed into a state of peaceful calm and spiritual upliftment when a caller entered fresh from a scene of broil and contention and full of its spirit. Her turbulent manner and rude heat of anger immediately disturbed my calm and brought me jarringly down to earth again. I was fretfully, inwardly anathemizing in my heart the one whose ugly mood had upset my peaceful hour when it suddenly occurred to me that such spiritual storm and stress was of the greatest possible use as test of spiritual strength. As the carefully tended house plant when in the spring set out in the open air, where it must learn to endure the buffets of the physical elements grow stronger and handsomer than it was when shielded from wind, rain and the sun's fiery but life-giving rays, so our spiritual nature must be tested and strengthened by the storms and heats of earthly disturbing elements in order to grow and gain strength to remain serene in the midst of them.

##### III.

Since all our new experiences and labors in this world from childhood to age open in us new activities and wider views of life, and so better fit us for action when necessary in before unknown fields, does it not then seem most reasonable that when we enter upon the higher life through the doorway we name death we shall there find still other and broader areas of work and experience in as yet undreamed of directions?

##### IV.

In "The Countess Eve" J. H. Short-house, (that fine writer all of whose

works savor of the mystical and spiritual), intimates that all human trials, emotions, loves and hates are the outcome of the "powers unseen" working out their own purposes, "malific" as well as beneficent, through poor humanity. Does it not rather seem, to those who think beyond superficial appearances, that even in what seems to us evil, the greater powers of wider beneficence, love and wisdom may be working through the divinity within us, the godlike germ toward ultimate good to all, though we are as yet too limited in knowledge to be able to clearly perceive how, or to realize the possible. Our moments of faint imaginings of pure joys, which come to us only in dream-like wafts, are, it seems to me, the first stirrings of our souls, the dawning prophecies of what may be in the far future—the attained good and triumph over evil which blindly worked toward good.

##### V.

We have no right or reason, while circumscribed as we are in our judgment by our present sense limitations, to judge other people by their outward relations to ourselves. If they seem selfish, cold, unsympathetic, self-seeking, superficial, ignorant, intolerant to us personally, they may not be so in reality, or more so than ourselves. To some other, more on their own plan of work and thought, they may be the exact reverse. Or they may be suffering so deeply within their own beings from troubles we know not of as to absorb them so wholly as to shut us out. We may be sure we have not found the true key to their nature or character.

SARA A. UNDERWOOD.

Quincy, Ill.

#### DESIRABLE CONFIRMATION.

Confirmation stronger than Holy Writ is to the explorer through the underbrush in the phenomena of Spiritualism of a footprint.

The following statement is but testimony to some while to me it is evidence because it confirms the statement made to me and in my presence many times, by Judge Edmonds himself, years before I knew that Mrs. Underhill had a copy of it. On page 449 of "The Missing Link" she says: "At the close of the singing our attention was suddenly called to a peculiar sound in the extreme corner of the room."

"I have given it exactly as it occurred.

"The singular sound signalled the alphabet, which I called and the following message was given to us all:

"My dear friends, I am free from all suffering and anxiety. I am reunited with the beloved partner of my youthful days.

"ISAAC T. HOPPER."

"Judge Edmonds exclaimed: 'Gracious heavens! Can this be true? I have been with him from noon until 7 o'clock this evening, and when I left him he seemed likely to live a month.' Then taking a small pamphlet from his pocket he said: 'I read this to him; he listened attentively and expressed his opinion upon it favorably.' He then said: 'Mrs. Brown, (Mrs. Underhill) then was Mrs. Brown, nee Fox, can't you send one of your girls around to see if this is true?' I said: 'No Judge, I could not send my girls out at this hour of night.' The party all cried out: 'No, Judge; go yourself. We will await your return.' He went and was gone about an hour.

When the doorbell rang we sat in breathless silence. The Judge paused in the doorway a moment, then solemnly and with trembling lips said: 'When I got there he had been dead an hour.' GEO. H. JONES.



SARA A. UNDERWOOD.

#### MY PHILOSOPHY.

(By James Whitcomb Riley.)

I ain't ner don't p'tend to be  
Much posted on philosophy;  
But there is times, when all alone,  
I work out ideas of my own;  
And of these same there is a few  
I'd like to jest refer to you,  
Pervidin' that you don't object  
To listen clost and rickollect.

I allus argy that a man  
Who does about the best he can  
Is plenty good enough to suit  
This lower mundane institute;  
No matter if his daily walk  
Is subject for his neighbor's talk,  
And critic minds of ev'ry whim  
Jest all get up and go for him.

I knowed a feller onc't that had  
The yaller janders mighty bad,  
And each and ev'ry friend he'd meet  
Would stop and give him some receet  
For curin' of 'em; but he'd say  
He kind o' thought they'd go away  
Without no medicine, and boast  
That he'd git well without one doste.

He kep' a yellin' on, and they  
Perdictin' that he'd die some day  
Before he know'd it! Tuck to his bed,  
The feller did, and lost his head,  
And wandered in his mind a spell,  
Then rallied, and at last got well;  
But ev'ry friend that said he'd die  
Went back on him eternally.

It's nachural enough, I guess,  
When some gits more and some gits less,  
For them uns on the slummiest side  
To claim it ain't a fair divide;  
And I've knowed some to lay and wait  
And git up soon and set up late  
To ketch some feller they could hate  
Fer goin' at a faster gait.

The signs is bad when folks commence  
A findin' fault with Providence,  
And balkin', cause the world don't shake  
At ev'ry prancing step they take.  
No man is great till he can see  
How less than little he would be  
Ef stripped to self, and stark and bare  
He hung his sign out anywhere.

My doctrine is to lay aside  
Contentions and be satisfied;  
Jest do your best, and praise or blame  
That follers that counts jest the same.  
I've allus noticed great success  
Is mixed with trouble, more or less,  
And its the man who does the best  
That gits more kicks than all the rest.

The fear is being expressed that if the United States annex the Philippines, Cuba and Porto Rico, it will add an overwhelming Catholic vote to that already existing, and thus put the republic in jeopardy of being governed in the interest of Spain and the pope after all. But why annex either the Philippines or Cuba? Both of their people are combatting for freedom, and we can give it to them and pay ourselves for the war by annexing Porto Rico. The latter being a healthy place and an ideal spot for the thrifty American, it can be converted into a good Republican or Democratic state with a good American vote regardless of caste, color or religion.



## THE LIGHT OF TRUTH.



A RURAL WALK — WACHUSET MOUNTAIN—AN OLD COLONIAL MANSION — GEN. MILES.

(By Jay Chaapel.)

Walk with the beautiful and with the grand,  
Let nothing on the earth thy feet deter,  
Borrow may lead the weeping by the hand,  
But give not all thy bosom thoughts to her.  
Walk with the beautiful.

—Benjamin F. Taylor.

At early morning in June just ended, while all the city boarders were asleep and Aurora was just kissing with her silvery beams the dewy landscape in the historic Puritan village of Princeton, Mass., scattered amid rocks and pleasant farms at the foot of Wachuset mountain, I started on a walk to this town in Worcester county whose settlers in 1737 bowed in humble, pious and superstitious submission to King George II.

My walk led half way around the mountain among farms and fragrant woods that were a constant joy and inspiration. It was a cool, breezy morning; the robins, thrushes, cuckoos and "Bob White" sent out their sweet and ever instructive melodies on the invigorating air. It was a free concert, charmingly rendered and devoid of any palaver and stupid formality such as one is subjected to in most churches. Wild roses just come into bloom clambered over the wide, straggling stone walls in artistic confusion, shedding delightful odors, often all unmindful by the hard working farmers. Their wives and daughters, often more thoughtful and sensitive to the artistic sides of life, usually have them adorning their rooms. Every farmer's home should have wild flowers in their season, lending their fragrance and beauty on their dinner tables. It is far better than blessings so formally drawled out in ignorant devotion to an imaginary God.

I wonder that people of monied wealth and leisure do not make more excursions on foot into rural districts where one comes in quiet, constant touch with Nature in all her diversified forms. In the hurry of this great age, with steam and electricity at our doors, most people ride in cars, omnibuses, fashionable carriages, etc., seeing little of fields, singing brooks and secluded nooks where Nature has her sweetest and choicest lessons stored. Had they walked the tone of

their circulation would have been improved, purer and more air inhaled, and their mental and physical vigor strengthened by the exercise.

The walk or drive around or to the summit of Wachuset mountain is one of great beauty and interest, the whole region being full of historic lore. On a former excursion on foot, as I drank in from the top—2,600 feet above the sea, where you find a good hotel—I was touched with thrilling emotions at the magnificent views and the evolutionary processes that have been going for millions of years. As I gaze on the varied scenes extending clear around the horizon, with Monadnock, in New Hampshire, seemingly very near, a feeling of sadness tinged my admiration as I think of the bloody tragedies enacted all around under the shadow of this famous mountain by King Philip and his Christian opponents, whom I must say in the light of all available history exhibited as little wisdom and mercy as the savage, unlettered son of the forest. How sad, how cruel, how barbarous all wars are.

I keep leisurely on over good roads, often in deep woods, seeing no signs of human life only occasionally a man or boy driving cows to pasture. From them I seek lessons. How strange customs are, and that intelligent persons seek their main instruction from clergymen, lawyers, doctors, professors, who can usually give them very little real useful knowledge. In my walk of eight miles that morning I only met one carriage. All were busy in fields and shops. I come to a century old house on the edge of a pretty wood. It is in Westminster, on the water shed of the county; from one eave the rain descends into the Merrimac, from the other into the Connecticut. One of the town's native writers—Miss Whitney—in a poem, speaks of this ancient landmark as follows:

"On the worn roof the rain still falls,  
And echoes through deserted halls;  
Our songs of parting mean rejoice  
To hearts attuned to Nature's voice."

Half a mile further on I come to the old Colonial mansion of Calvin and Huldah Brown Whitney, built 140 years ago by Nathan Whitney, his grandfather. It is an attractive place at the base and on the west side of Wachuset, well preserved, and with the stately elms planted in 1776 standing on the wide open lawn at once rivets the attention of even a casual observer. I crossed the green, velvet

carpet under those trees with as much reverence as any nun before her cross or the image of Christ's mangled body, but with very different convictions as to what devotion and reverence are. The most of the so-called reverence and devotion so conspicuously prominent in all churches is ignorant superstition. I rapped at the door of that house, with so many memories attached to it, and although an entire stranger, was met with a genial, gracious welcome by one of the great-granddaughters of the original owner, who had planted the trees and held a commission as captain of militia dated July 12, 1771; also one as collector of taxes dated Dec. 2, 1762, both under King George III. The taxes assessed for Massachusetts Bay at that time was £75,000, and for this town £58, 6 shillings, 7 pence. No wonder the people revolted. When the guns from Concord and Lexington echoed among these hills Captain Whitney resigned his commissions and espoused the cause of the colonies.

What a pleasing aura those ancient rooms had for me as Mrs. Huldah B. Whitney, 80 years old, with active memory and clear voice and hearing, and her two daughters showed and explained to me the history of the many valuable souvenirs and relics of five generations, collected and arranged in neat, careful order in a room that had echoed the voices of Hessian prisoners captured at the battle of Bennington, Aug. 16, 1777, and confined and fed in that house several months.

Calvin Whitney is 85 years old, in feeble health and must soon enter the beautiful valley so many ignorantly call death.

"O beautiful white mother, Death!" It was a great pleasure to me to learn of his admiration and appreciation for that gifted woman, Mary Clemmer Ames, for many years the Washington correspondent of the New York Independent, and that a favorite poem with him as with me, was one by her entitled "Poor Kate." It illustrates with trenchant pen the beautiful language the wickedness and cruelty of snobbery and caste. Mr. Whitney is a man of deep, tender and broad sympathies, with intellectual tastes, as his books and fugitive poems show. He and his wife became Universalists at an early day and have been interested in various questions of social reform and more liberal interpretations of religion during their long, active lives. She, in the early fifties, adopted the reform dress of Mrs. Amelia Bloomer, and wore it as did Mrs. Stanton, Lucy Stone and others, showing their good sense in so doing.

In their fine array of curiosities so wisely and commendably preserved by them and their two daughters, are pewter plates, spoons and mugs, spinning wheels, reels, reeds, shuttles, spools, old colonial china and swords hanging over the commissions above spoken of, a tin bake oven in common use before cook stoves were invented, a hatchet and swinging knives of wood for dressing flax for the spinning wheel, a tinder box for making fire before matches came into use, a brass warming pan for beds before steam heat and furnaces were thought of, a flip iron for warming the whisky toddies of ministers who preached hell and eternal misery three times on Sunday and ran up to seventeenthly, an old fashioned clock still ticking off the hours in regular order after 125 years active service, a powder horn made by David Whitney, father of Calvin, in 1779, when 12 years old, and the war with England at its height, on which he engraved in plain, neat letters his name and date and this significant conflict:

"Powder and ball  
Will make them fall."

ancient poke bonnets that would scare a modern beau with his disgusting cigar, and many other relics. Last, but not least, many old books, among them "A Discourse of the Punishment of Sin in Hell, Demonstrating the Wrath of God to be the Immediate Cause Thereof," by Thomas Goodwin, D. D., London, 1680, and Rev. Cotton Mather's "Magnalia or Ecclesiastical History of New England, from 1620 unto 1698," printed in London by Thomas Parkhurst at the Bible and Three Crowns, Cheapside, 1702.

The latter is a book of great value, not only on account of its scarcity, but because it shows the ignorance and cruelty of religious teachers of eminence at that time, when Mather thought he was doing God's holy wishes in sustaining the tortures and murders of Quakers and the so-called Salem witches. One shudders at the thought, even on these refulgent summer days, of innocent Quaker women being stripped to the waist, tied to a cart's tail and whipped through "eleven towns" in January, for no other cause than preaching the doctrines of George Fox. Do you wonder that from early youth to the present time I can not hear a church bell or a priest's prayer without a feeling of repugnance and pity for all religious observances? I mean just what I say, and I say it advisedly, but with all kindness. All religions have been soaked in blood and cruelty. Psychic forces are not religion. The most religious countries are the most ignorant and barbarous—Spain and Mexico, for examples.

I leave those treasures in that famous house with regret. Only for want of space in your columns I would give a more full account of them that so fitly illustrate the great changes in material things in the last 150 years.

On the left hand side of an old stage road in Westminster, nine miles from Fitchburg going toward the Connecticut valley, stands a 1-story wooden house shaded with maple trees. In that home, built over 100 years ago, General Nelson A. Miles was born Aug. 6, 1839. He attended the district school two terms a year a mile distant in a little hamlet called "The Narrows," until he was 16 years old. In September, 1861, he enlisted in the Union army, and rose rapidly from one position to another, until he was made Major General Oct. 1, 1865, and is now one of the generals in the war with Spain. He married Mary Sherman, a niece of General W. T. and Senator John Sherman, which fact may account, in part, for his rapid promotion.

This picturesque town, so full of reminiscences and noted for its height above the sea, rocky hillsides and blue berries, is quite in contrast to that other slumbering but pretty town—Hadley—in the Connecticut valley, where another famous warrior was born—"Fighting Joe" Hooker.

Solomon Garfield and wife, great grand parents of President James A. Garfield, were early settlers here, and were so poor in money that the town several times voted them an entire abatement of their taxes, and in 1786 gave them the privilege of paying them in shingles, as the records here show. But what of it. Emerson says the poorest man in Europe was the richest.

I can bear truthful testimony that Westminster competes very favorably with New Hampshire as to rocks. As to brains, I presume Massachusetts, with her Garrison, Phillips, Sumner, Emerson, Parker, Margaret Fuller, Julia Ward Howe, etc., would not like to be classed as second, yet ever ready to admit the greatness of those star-eyed souls of the Granite state; N. P. Rogers.

Continued on 13th page.

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### The World of Psychics and Liberal Thought

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"Francis, the Healer," who claims to be responsible for the cure of Mrs. Carrie Judd Montgomery, continues to hold forth in San Francisco. The healer seems to experience great difficulty in the cure of deafness, but in all cases of this kind failure to effect a cure is attributed to a loss of the drum of the ear, which, of course, can not be restored.

"I have for years been looking for evidence, but I have failed to find a single fact to support it (reincarnation)."—Prof. A. R. Wallace.

A remarkable instance of telepathy is related by the German papers with regard to the mad King Otto of Bavaria, who, it will be remembered, has been confined for many years in the Castle of Furstenreid. A week ago he was found in his chamber weeping bitterly, and, being asked what was the matter, replied: "She is very ill, and her suffering kills me!" He alluded to a young woman to whom he was passionately attached some years ago. A few days later he exclaimed joyfully: "She is out of danger! She is safe!" It was afterward discovered that at the very time he announced her illness the lady in question was so seriously ill that her life was despaired of, and at the hour he said she was better a great improvement had taken place in her condition.—Light.

In Ceylon money-lending charges run from 60 to 200 per cent.

Miss Anna Shennessey, who fell from the second story balcony of her summer home in Ocean Grove, N. J., a few days ago, passed away July 9th. The remarkable psychical feature of the case is that Miss Shennessey, who is only 23 years old, dreamed several weeks ago that a Sunday school teacher in the Beekman Hill M. E. church, New York, appeared before her and said: "Anna, you will die on the 8th of July." She kept her dream a secret, but her pastor, Rev. David W. Couch, says she has spoken to him of it. Miss Shennessey is the daughter of William Shennessey, proprietor of a New York trade journal, and has been quite prominent in Ocean Grove church circles. Upon finishing her toilet on the day of the accident, July 2d, preparatory to taking a walk with her mother, Miss Shennessey stepped out on the balcony to which one of her windows on the second floor led. The railing around it was old. She leaned her elbows on it. It gave way and she fell to the ground, fifteen feet below, striking on the back of her head and shoulders.

Mrs. Verny Darrow is said to have been grabbed while personating a "materialized spirit" at Belding, Mich.

First comes agitation, then discussion, then adoption.—John Stewart Mill.

Milwaukee has just witnessed the dedication of a \$30,000 soldiers' monument as the result of the efforts of a woman, Mrs. Lydia Ely, the artist. It is a fact worthy of mention in this connection that Mrs. Ely was one of three or four women who originated the idea of a soldiers' home.

Two-thirds of the letters which pass through the postoffices of the world are written by and sent to people who speak English.

In the spring of 1888 Robert Luce, then an exchange editor of the Boston Globe, suggested to his brother, Linn Luce, that newspapers might be read with a view to profit from customers wanting matter in which they might be especially interested. Forthwith permission was secured from the manager of the Globe to use its exchanges for business purposes after the editors were through with them; desk room was hired, and The Press Clipping Bureau was started. Today it is the biggest concern of its kind in the country. Four thousand different newspapers go through the various offices in all the big cities, yielding 15,000 clippings a day on all manner of news, miscellany, reports, etc., which go to hundreds of different firms, manufacturers, celebrities and artisans.

The Lutheran church in this country ranks third in membership among Protestant denominations.

Onset Bay is to have a woman's congress this year. It takes place Aug 12 and 13, Mrs. H. L. Russeque, Rev. Anna Shaw, Mrs. Kate G. Pope and Mrs. Mary E. Lease being the speakers. It was the privilege of the editor of the Tribune to attend the congress last year, and the occasion was thoroughly enjoyable. Onset is one of the loveliest places in the world for a summer outing. It is 50 miles from Boston, and lies on the northeast corner of Buzzard's Bay. Its facilities for boating, bathing and fishing are unsurpassed on the New England coast. The campmeeting opens July 3, and lasts till Aug. 20. Rev. Anna Shaw is the Sunday evening speaker Aug. 14. This is the twenty-second campmeeting conducted by the Spiritualists' Association.—The Woman's Tribune.

We are all sculptors and painters and our material is our own flesh and blood and bones. Any nobleness begins at once to refine a man's features, any meanness or sensuality to imbrute them.—Thoreau.

Twice indreams did an Americannaval officer witness the terrible hell in far Santiago harbor, says the New York Journal. In his dream he saw the naked sailors, drunk with fear and old wine, slip on the blood-stained deck of the Vizcaya and wrestle in agony. He saw them plunge from the burning ship into the high waves, and find a less hideous death by drowning or a shot from a Cuban's rifle, just as the tiller-strained arms were about to embrace the shore. The actual scene took place just as Uncle Sam's officer dreamed it. He even placed the captured Spaniards about his deck in just the positions in which the sleep-closed eyes had seen them. "When a soldier, a man in the best physical condition, a man who has not the time to allow his imaginations to run away with him, like a romantic schoolgirl, sees his dream fulfilled in every detail, it is time for scoffers to cease to jeer at dreams and to realize they are to our profit if we know how to interpret them properly."

Well Developed.—Parson Primrose: "How can you possibly wear such a short bathing dress?" Miss Unda Towe: "I attribute it all to my bicycling."

The fourth biennial convention of women's clubs was held in Denver June 22-28. Over one thousand delegates were present and the meeting from first to last was one of the most earnest and important of any ever held for the advancement of women.

Society is produced by our wants, and government by our wickedness; the former promotes our happiness positively by uniting our affections, the latter negatively by restraining our vices. The one encourages intercourse, the other creates distinctions. The first is a patron, the last is a punisher. Society in every state is a blessing; but government, even in its best state, is a necessary evil—in its worst state an intolerable one. Government, like dress, is the badge of lost innocence; the palaces of kings are built upon the ruins of the bowers of paradise. To see it in our power to make a world happy—to teach mankind the art of being so—to exhibit, on the theater of the universe, a character hitherto unknown—and to have, as it were, a new creation intrusted to our hands, are honors that command reflection, and can neither be too highly estimated nor too gratefully received.—Thomas Paine.

During seventeen years, from 1881 to 1897 inclusive, 3,219 divorces were granted in Ohio to wives on account of the drunkenness of husbands.

Christian Register (Unit.), New York: The Zion's Herald notes it as "a curious fact that the secular press is always on the side of an alleged heretic without any regard to the facts of the case." That is a sign of the times which the creedmakers will do well to consider. It shows that the practical sagacity of the business man will give its approval to the church when it shall break down the fences of its creeds.

A paper on Brazilian Spiritualism contributed by Prof. Alexander was read at the International Congress in which it was said that there are 56 Spiritualist societies in Brazil, comprising a membership of 10,000.

Papa: "Did you ask God to give you your daily bread this morning?" Bobby: "No, papa. I looked in the pantry last night and saw that there was enough to last for three days."—Harper's Bazar.

"Ma, the minister is coming." "What makes you think so? Did you see him?" "No, but I saw pa take the parrot and lock it up in the stable."

The Coming Light for July is a gem of literary and mechanical art. A copy of this magazine ought to be in the hands of every American. Send ten cents to the publisher, 621 O'Farrell St., San Francisco, Cal.

Boston has now a municipal choral society and a municipal brass band.

Parker Pillsbury embraced to its fullest extent the doctrine of James G. Birney's famous tract, "The American Church the Bulwark of American Slavery," and from his earliest connection with the abolition cause the guilty fellowship of the churches with slavery was his special object of denunciation.

Den dat little man in black dar, he say woinin can't have as much rights as men, 'cause Christ wa'nt a woman! Whar did your Christ come from? From God and a woman! Man had nothin' to do wid him. — Sojourner Truth.

Noah was a calamity howler, and the bones of the men who laughed at him have helped to make the phosphate beds out of which fertilizers are now dug for market.—Henry D. Lloyd.

Wanted—a Christian church.

It is many a long year since I have regarded the Bible, as a whole, as a moral guide, being, as it is, a history of the growth of a people and of a religion out of barbarism and up into civilization.—M. J. Savage.

Hazleton, Pa., miners have appealed to congress to appropriate money to keep them from starving.

### TRUTH WELL MASKED.

"I was spending the summer on that quaint old isle before the rush of summer tourists had put an end to its old time charm. I sketched a good deal out of doors, but when the weather was bad I made the best of it by working on a picture of the interior of one of the old houses," says a letter in the Washington Star.

"The people who owned the house were so nice to me that when I finished my picture I thought to repay them in part for their courtesy by making for them a sketch of my more ambitious canvas. For the sake of variety however, I drew in the figure of an old man sitting in a big chair and gazing abstractedly into the fireplace. It was a fancy figure, pure and simple, and drawn without model, but the face belonged to the type that one so often sees along the New England coast.

"But imagine my surprise, however, when I came to present the sketch to my friends, for they drew back from it as if I had given them something uncanny, and the man said:

"Why, that's a picture of my father, precisely as I have seen him sitting in front of that fireplace hundreds of times, gazing into the coals and thinking of the days when he sailed out of the harbor of Nantucket."

"And his wife bore out this statement when she said that it was an admirable likeness of the old man, who had died many years before I ever visited the island.

"The neighbors were summoned in, and every one of the people who had known the old man recognized the likeness without a moment's hesitation. They said that in every detail of face and figure it was as accurate as a photograph could possibly have been.

"Now, of course it was only a coincidence, but you could never have made any of those people think that there was not something supernatural about it all, and, do you know, I am more than half inclined to think they were right."

### CATALPA PARK CAMPMEETING.

We have had so many letters inquiring about the campmeeting at Catalpa Park, Liberal, Mo., this year, and saying "we have not seen it mentioned in the Light of Truth." I take this opportunity to say to the many readers of your good and valuable paper that the campmeeting at Catalpa Park will commence this year on the 20th of August and end on the 4th of September.

We have improved and beautified the park so that it will be more attractive this year than ever before. We have every facility for making those who may come comfortable, so that they can enjoy the feasts of heaven which will pour out upon them. The programs are ready for distribution, which can be had by writing to the secretary, Mrs. Alice M. Walser, Liberal, Mo.

We hope your readers will mention the meeting to all they can. By this way many will become interested in the cause who scarcely give it a passing thought now. We should all think up, talk up and write up our cause and make it more interesting than ever. G. H. WALSER.





LAKE SUNAPEE—VIEW OF CAMP GROUND.

## SUNAPEE CAMP.

The 19th annual camp meeting of the Lake Sunapee society will take place at Blodgett's Landing, N. H., from July 24 to August 28.

Sunapee is the gem of New England lakes. This lovely sheet of water, embosomed among the hills of New Hampshire, is at an elevation of 1,000 feet above tide water. Ascutney in the distance, and old Kearsarge, with its lofty head towering above the clouds, are monuments of Nature's grandeur. The forest shades, comprising hemlock, fir and hard wood, breathe a life giving and life sustaining odor. The wooded banks and islands of the lake shelter many fishing camps, fishermen finding rare sport in taking lake trout, salmon, and black bass, which find a home in its pure waters. The scenery is varied and beautiful, and seen from the Camp, the glorious sunsets are magnificent.

Among the talent engaged are Dr. W. A. Hale, president and speaker for the first week, with Mrs. Kate R. Stiles as medium. Following these are Dr. C. H. Harding, Mrs. Carrie E. S. Twing, Mrs. Ida P. A. Whitlock, Mrs. J. H. Jackson, Mrs. Juliette Yeaw, and closing with Dr. Hale in tests.

Sunday excursion trains July 31, August 7, 14 and 28.

On the evening of August 8 and 15 the hall will be occupied by the Cottage Owners' association. On the evenings of August 10 and 13 will be given the celebrated play entitled the "Chimney Corner." On the evening of August 17 an entertainment by Messrs. White and Holden. Evening of August 24 entertainment by Jennie Hagan Jackson.

Let all persons make a personal effort to be present at least a few days in this year of the semi-centennial of modern Spiritualism.

W. H. WILKINS, Secretary,  
Felchville, Vt.

## CHROMOPATHY, OR THE LIGHT AND COLOR CURE.

We learn that Dr. Babbitt's system of Chromopathy is having a triumphant success in India. The leading chromopath in India, Prasada, has published a work there illustrative of the subject, which has been translated into seven languages and dialects. In this work he places Chromopathy beyond all other methods of cure for effectiveness, and states that thousands of lives have been saved from the bubonic plague by its means, and that he has cured dysentery, cholera, hydrophobia, leprosy, etc. As Chromopathy, magnetism, electricity, etc. are taught at the College of Fine Forces, our readers would do well to send for Dr. Babbitt's catalogue, 253 South Broadway, Los Angeles, Cal. The book is for sale at this office.

## SIGNS OF THE TIMES.

A Canadian Outlook.

"Climatic changes now proceeding in religious thought and life," was the title of an interesting lecture delivered by the Rev. S. G. Bland, M. A., before the theological union of the Montreal Conference recently, of which the following is an excerpt: It was pointed out that the tendencies seen today in religious thought and life were not wholly good nor were they wholly evil; the thing was to guide them in an upward direction.

Changes of climate which overran all other changes the lecturer showed, were constantly occurring in the physical world. Analogous changes manifested themselves in the life and thought of man. The political ideas of England today were as different from those of the days of the Tudors as the physical England of today was different from that of the Eocene period. The social atmosphere of a city in the Western states and that of a European city of the middle ages presented a contrast as marked as that between the polar regions and the tropics. Not less marked and all-pervading were the climatic changes in religious thought and life. Not all was changing; the essential life of Christianity was the same in all ages; but the limits of the lecturer's task excluded discussion of the unchanging elements.

Probably of all changes in the religious thought and life of today the most pregnant was found in our changed conception of God. The democratic spirit of the nineteenth century had co-operated with Methodism in the destruction of the Calvinistic idea of sovereignty and the substitution of the idea of fatherhood, for the genius of democracy was friendliness. It was inevitable that the rights of man should be asserted as well as the sovereignty of God. A God above ethical criticism had to disappear as well as a king who ruled by divine right, but the democratic spirit that had ever tended to impair military discipline had also interested the average Christian of today was a devout submission, an unquestioning reverence, which were too beautiful and noble for us to contentedly lose. Love must teach men the old submission in a yet fairer form.

Another leading characteristic of the religious life of today was the collapse of authority—the authority of the minister, of traditional dogma, of the Scriptures. We might accept with equanimity the decay of the authority of the first two, but the challenging of the authority of the Bible filled some of us with dismay. Nevertheless the challenging must be recognized as a fact. The Bible to many thoughtful and reading people today was no longer one book, completely

distinct from all other books, equally inspired throughout, and without errors save of transcription or translation; but the sacred writings of the Hebrew people, of a peculiarly high character in its revelation of God, but not showing the influence of the spirit of God in the same decree throughout, and not necessarily, nor in fact, free from scientific, historic and moral errors. This meant not chaos and anarchy, but simply that the Bible was coming to us today as it came to those to whom its books were first addressed. It appealed then on the strength of its merits. It had to earn all the homage and faith and reverence it had ever enjoyed; it could do the same again. But it must be admitted that the Bible was not held today as the ultimate authority. The supreme authority was the religious consciousness. What some deplored and others dreaded was only the burning of last summer's grass on the prairie that the new growth might be the juicier and more vigorous. We might even welcome doubt and the reconsideration that doubt compelled. This issue would be for Christianity a new birth, and for that collection of literature inseparably interwoven with earth's highest civilization, a new sovereignty.

A third marked change confronted us in the religious life of today. Religious thought was vague, less sharply dogmatic. Methodism had introduced the doctrineless theology, and vainly would she try to impose bounds on the forces she had herself set in motion. Denominations were doomed. Fences were disappearing between churches as between homes. And if our religious thought was more sentimental, more loveless, we were bound to recognize also that it was more vital. There was a more winsome type of Christian character, and a greater readiness for good work.

In conclusion the lecturer touched on the expansion of Christianity, which he showed to be a noteworthy feature in the life of the evangelical churches.

## INSPIRED TO WRITE.

Mr. Editor: What we desire to say is that the character of the most of the articles in *Light of Truth*, June 25, 1898, are all an advanced student in psychic research should desire—thoughtful and suggestive. Remembering that suggestion is the parent of thought and action; also that man's or nature's mechanics nowhere show an instrument equally sensitive to touch as our nerves determine by suggestion on sense organs. I would like to refer to each article in the issue of June 25. That, however, space will not admit.

Kant says of space: "By means of the eternal sense (a property of the

mind) we represent to ourselves objects as without us, and these all in space. Therein alone are their shape, dimensions and relations to each other determined or determinable. The internal sense, by means of which the mind contemplates itself or its internal state, gives, indeed, no intuition of the soul as an object; yet there is nevertheless a determinate form under which alone the contemplation of our internal state is possible, so that all which relates to the inward determinations of the mind is represented in relations of time."

It is not to be expected that every ordinary investigator of spirit phenomena can understand these matters which require somewhat of a scientific education for an ability for realization. And as Lilian Whiting says, page 3 of the issue we are referring to, "The moment we realize the absolute unity of life between the Seen and the Unseen, that moment we realize that there is nothing really phenomenal in the sense of marvel or wonder. The manifestations of the Unseen become as natural as those of the Seen."

I take the liberty of stating that Mr. Handrich, when obtaining his photograph pictures referred to on page 6, had not first made an arrangement with Mr. Foster for a subsequent meeting, and while experimenting kept his hands on the plate, the result would have been more satisfactory to the skeptic. If Mr. Stebbins had have copied from the papers of 1848 articles about the mobs, etc., at the meetings of that period and contrasted them with his statements of 1898—page 7—or copied from Mrs. Underhill's "Missing Link" it would have been instructive in reference to the then and now.

One little word more, for I would not omit my old friend B. F. Underwood's dancing class referred to on page 3. It must have been a jolly exhibition, surely, on the Midway Plaisance.

Excuse me, Mr. Editor, I could not help sending these expressions to you, caused by suggestion from the issue of your paper above referred to. I am deeply interested in the union of psychic and physical forces, and believe a more perfect realization comes from study of them both as one—continuity.

GEO. H. JONES.

The divinity that some are enabled to write about so beautifully doesn't always seem to be an effect of experience, but simply of imagination or perception. When it is to be practically exemplified they are non est. Forgiveness is not a part of their nature. Apologies are demanded for imagined slights with the same gusto that ordinary mortals do. But what are spiritual gifts to the owner without charity?



LAKE SUNAPEE—OPPOSITE BLODGETT'S LANDING.





JENNIE HAGAN JACKSON.

## MRS. BROWNING AND SPIRITUALISM.

A writer in the Harbinger of Light gives an admirable selection of passages from the second volume of Mrs. Browning's published "Letters," all relating to our subject. The following are specially noticeable:

Commenting on Faraday's "arrogant and insolent letter" upon table rapping in the "Athenaeum," Mrs. Browning observes: "I wish to reverence men of science, but they often will not let me. If I know certain facts on this subject, Faraday ought to have known them before he expressed an opinion on it. His statement does not meet the facts of the case—it is a statement which applies simply to various amateur operations, without touching on the essential phenomena, such as the moving of tables untouched by finger."

Writing to a friend in England on the same subject, eleven days later, Mrs. Browning says: "Oh, we are believers here, except Robert, who persists in wearing a coat of respectable scepticism—so considered—though it is much out of elbows and ragged about the skirts. If I am right, you will none of you be able to believe much longer—a new law, or a new development of law, is making way everywhere. We have heard much—more than I can tell you in a letter. Imposture is absolutely out of the question, to speak generally; and unless you explain the phenomena by 'a personality unconsciously projected' (which requires explanation of itself), you must admit the spirit theory."

In the following month she speaks of Lamartine, Louis Napoleon, the czar of Russia and the king of Holland as getting oracular responses from the raps, and mentions a Hebrew professor in New York having been addressed in that language, through a medium, to his great astonishment.

In December she wonders whether Sir David Brewster has modified his precipitate conclusions on the subject, which, she urges, "should be examined with common fairness by learned persons. Only the learned won't learn—that's the worst of them. Their hands are too full to gather simples. It seems to me a new development of law in the human constitution which has worked before in exceptional cases, but now works in general."

Writing from Rome in the succeeding February, Mrs. Browning states that a Mrs. Brotherton, a friend of the gentleman she is writing to, has sent her some "Greek—of which she does not know a single character—written by her or through her; mystical Greek, from a spirit world, produced by her hands, she herself not knowing what

she writes. The character is beautifully written." And speaking of what should be the mental attitude of all towards spiritual phenomena, Mrs. Browning makes these admirable remarks: "I would have our eyes wide open, our senses all attentive, our souls lifted in reverential expectation. Every fact is a word of God, and I call it irreligious to say, 'I will deny this because it displeases me.' 'I will look away from that because it will do me harm.' Why be afraid of the truth? God is the truth, and He is called also Love. . . . There is certainly reaction from the materialism of the age; and there is something more than this, more than a mere human reaction, I believe."

The editor of the "Letters" refers quite freely and frankly to this matter, and says:

The temperament of Mrs. Browning had in it a decidedly mystic vein, which predisposed her to believe in any communication between our world and that of the spirits. (In other words, she was a highly impressional psychic.) Hence when a number of people professed to have such communication, she was not merely ready to listen to their claims, but was by temperament inclined to accept them. The immense vogue which Spiritualism had, during the fifties, tended to confirm her belief. It was easy to say that where there was so much smoke there must be fire. And what she believed she believed strongly, and with a perfect conviction that no other view could be right. . . . Her belief in communications with the spirit world was proof against any exposure of fraud on the part of the mediums. She recognized that many of the supposed revelations of the spirits were trivial, perhaps false; but to the fact that communications do exist, she adhered constantly.

## THE INQUISITIVE BOY.

What place is that, pa?

That is a brickyard, my son.

Whose brickyard is it, pa?

It belongs to me, my son.

Do all these big piles of brick belong to you?

Yes, my son, every brick of them.

My! How long did it take you to make them? Did you make them all alone by yourself?

No, my son; those men you see working there make them for me.

Do the men belong to you, pa?

No, my son; those men are free men. No man can own another. If he could the other would be a slave.

What is a slave, pa?

A slave, my son, is a man who has to work for another all his life for only his board and clothes.

If a slave gets sick, who pays for the doctor, pa?

Well, his owner does; he can't afford to lose his property.

Why do men work so hard, pa? Do they like it?

Well, no, I don't suppose they do; but they work or starve.

Are these men rich, pa?

Not to any great extent, my son.

Do they own any houses, pa?

I rather guess not, my son.

Have they any horses or fine clothes and do they go to the seaside when it's warm, like we do, pa?

Well, hardly; it takes them all their time to work for their living.

What is a living, pa?

Why, a living—well, for them a living is what they eat and wear.

Isn't that board and clothes, pa?

I suppose it is.

Well, are they any better off than slaves, pa?

Of course they are, you foolish boy. Why, they're free; they don't need to work for me, if they don't like it; they can leave whenever they choose.

And if they leave won't they have to work, pa?

Yes, of course they will; they will have to work for some one else.

And will they get anything more than a living from him?

No, I suppose not.

Well, then, how are they any better off than slaves?

Why, they have votes; they are free men.

If they get sick, do you pay for the doctor, pa?

Catch me! What have I got to do with it? They must pay for their own doctor.

Can you afford to lose one of the men who work for you, pa?

Of course I can; it don't make any difference to me. I can hire another whenever I like.

Then you aren't so particular about them as if they were your slaves, are you, pa?

No, I suppose not.

Then how is it better for them to be free?

Oh, don't ask foolish questions, boy.

—The Coming Nation.

## BOOKS AND PAMPHLETS RECEIVED.

Ariel, or The Author's World, by Mary Platt Parmele. New York: The Alliance Pub. Co., 19 W. 31st street. Price, 25 cents.

Occult and Esoteric. Daisy Pub. Co., Chicago.

Astounding Revelations in Ancient and Bible History. By L. Ormsby. Chicago.

Every cause has its effect. When innocent people are arrested for shoplifting a cause has been created by the persecutors for their downfall.



IDA P. A. WHITLOCK.

## A HINDOO'S VIEW.

In discussing the claims of the Christian religion, the chief consideration is the character of Christ. In almost every system of faith the personality of the founder is essential to its permanence, but in Christianity it is most essential. The reason of this is that Christ left no church, properly so-called, no creed worth the name, neither law, nor priest, nor ritual. He left only his supreme personality to his few followers to fall back upon in the terrible afflictions that awaited them. Christ has lived and grown with the Christian religion, and, to my mind, this is the conclusive proof of his resurrection from the dead. The spirit of Christ has risen, and has been in God with mankind, and is with us at the present day. Christ represents to us Spiritually, as well as historically, the soul and humanity of two continents, the best portions of the whole civilized globe. It is foolish for any one to ignore this fact. But the historical view of the personality of Jesus Christ must not be a sectarian circumscribed view. My soul is vexed to see how men make a fetish of the four gospels. These did not drop out of the sky, nor are they the only records of the life and doings of Christ. The spirit that is in man must reveal, interpret, and authenticate these things. The spiritual Christ, supplementing the historical, makes the Christ whom we all recognize as the Son of God. All truth is universal, whether it be scientific, spiritual or ethical. In the measure that a man represents this universal truth he is a universal man, and universal is only another name for everlasting. The Galilean peasant, the self-immersed mechanic, is now an idyllic picture; the Son of God is the spirit, the universal, ever-growing, eternal man, who will for all time be the model and the strength of our aspiring manhood. A theological Christ is the creation of sectarians.—From "Christianity as the Future Religion of India," by Protap Chunder Mozoomder, in the New World (Unit.), Boston.

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No 1 contains Essays on Psychical subjects. Price 10 cents each, or \$1.75 for 25, \$2.50 for 50, and \$5 per 100. Postage free.

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The Light of Truth can not well undertake to reach the literary of its advertisements. Advertisements which appear in our pages are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns they are at once interdicted.

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### A GREAT NATURALIST AND SPIRITUALIST PROCLAIMS SOCIALISM.

From as high and worthy a source as Professor Alfred Russel Wallace, a scientist and naturalist to whom the world defers when questions of great import arise, comes the slogan which a great majority of Spiritualists recognize to be the paramount need of the hour. Dr. Wallace boldly proclaimed it in his remarkable address before the International Congress of Spiritualists in London a month ago. The burden of his thought was equality of opportunity in nature and education. In other words, some form of socialism or sociocracy has become imperative. Fundamental remedies, not palliatives, must be brought to bear, and upon Spiritualists rests the duty of creating public opinion, in harmony with other bodies struggling along these vital lines of social, industrial and educational upliftment.

Such was the thought which a great man pressed home on that memorable day. He declared that charity had increased, and failed; that it had dealt with symptoms, leaving causes untouched. He took Tennyson as his authority and modestly proclaimed that those who exist on the margin of poverty should have equal morality with their better. He declared that the submerged ninth per cent was what society had made it. He warned his hearers that these multitudes would cry out against Spiritualists if they did not work for some radical reform. He told them that they were bound to work strenuously that all men might lead a full and happy life commensurate with their powers individually of producing wealth. He told them that their watchword must be "not charity only, but justice." He declared that Spiritualists were responsible for sending to the spiritual world millions who went before their time in consequence of disease and privation incident upon their environment here.

What are we to do with thunder-tongues like these? Who will understand them, and will Wallace, like every other man who has ever stood in the temple of human life to scourge the hucksters and money mongers, be the target for venom and ridicule? We hope not. Yes, we believe that the Spiritualists of the world are ready for Dr. Wallace and his counsel. The note he sounds is not a new one, but no Spiritualist can say henceforth that such warnings and admonitions lack proper authority, the prestige of influence, and the name of a great man. Is thus speaking Dr. Wallace takes his stand with the humblest believing that ever uttered these glowing sentiments on a starved and outraged stomach.

That a man like Dr. Wallace should declare for socialism is a pregnant

thought. It will bear fruit of a high order. It indicates the trend of the tide. It may be urged that these sentiments uttered in England is not pertinent to American Spiritualists. But this is a narrow view unworthy of thought. Spiritualism is the true universalism. It has no country and no sect. The world is its field, and all humanity the objects of its benediction.

As soon as Dr. Wallace's address appears in print the Light of Truth will reproduce it in full. Reports thus far received are of meager character, but sufficient to form an idea of what the whole address must have been.

### GETTING TO WORK.

The unsigned petition now circulating in Minnesota speaks for itself, and that earnest efforts are at last being made by the friends of liberty in that state to redress a hideous wrong. The very title of our magazine charts are involved in this and similar cases. It is not a question of criminal intent, execution and punishment, for nothing of the kind has been shown in Mr. Berrier's case. He is and always has been, so far as known, an exemplary young man. His personal interests, important as they are in the work of relief now going on, are secondary. There is a principle involved which is greater than he, greater than any individual, the protection of which renders every reformer amenable to a law pernicious in its scope and dangerous in its practice. It is a question of Constitutional or free thought, free speech and a free press. An index expurgatorius is no part of American institutions. Yet such is the law, and matters of vital and far-reaching import are forbidden utterance verbally or in print by reason of it. We make no apology for citizenship. Has anybody ever compared Mr. Berrier's book with the Police Gazette? But Mr. Berrier is in state prison while the publishers of such sheets as the Police Gazette are poisoning our youth with all manner of obscene suggestions wholesale and broadcast through the United States mails without molestation.

But here is the petition. Let every lover of liberty in Minnesota sign it.

To His Excellency, William McKinley, President of the United States of America:

Sir—We, the undersigned citizens and taxpayers of the state of Minnesota, most respectfully petition your excellency to pardon Prof. Leroy Berrier of Minneapolis, now serving a two years' sentence in the penitentiary at Stillwater, Minn., for having sent his pamphlets on Human Culture through the United States mails.

While it is true that at the March, 1895, term of the United States court held in Minneapolis the said pamphlets were adjudged by a jury of our citizens to be obscene, people here of the highest intelligence and respectability consider them good books and believe that the lessons contained in them must have a wholesome and beneficial effect upon society.

However this may be, we are not inclined to believe that an otherwise highly respectable and scholarly young man, who has nothing of the criminal in him, and who has a young wife and child wholly dependent upon him for support, ought long to be incarcerated for having in his zeal for the welfare of humanity violated the spirit of the law in so slight a degree that only a portion of our people can regard his writings as obscene.

We feel very sure that the young man has already suffered fully enough to atone for his transgression, and that in the future he will either refrain altogether from giving instruc-

tion to the public on sexual functions and abuses, or take care to adhere himself as to the limitations of the law before discussing such subjects again in books or pamphlets.

We therefore most earnestly and respectfully pray your excellency to grant a pardon to the said Leroy Berrier at once.

Copies may be had by applying to Mrs. L. Berrier, 225 13th Ave. S. E., Minneapolis.

### A WAR OF TERRITORIAL EXTENSION (OR OF PROGRESS AND DEVELOPMENT)—WHICH?

A call has been made for a national conference to be held at Saratoga Springs, N. Y., Aug. 19 and 20, to consider the future foreign policy of the United States, particularly as it will be affected by the overthrow of the Spanish colonial possessions. These possessions, falling into the hands of the United States government, give rise, it is urged, to a new and important question concerning foreign relations and policies.

A conference at this time on such a subject is premature. Better wait until the war is over. This much is certain. There is being formed two great wings of public sentiment and opinion as to what our future policy shall be. One of these is based on an adherence to the provisions of the resolutions of congress in conformity to which, ostensibly at least, the war is being waged. That is, that it is a war of humanity purposing the independence of the Cubans and the banishment of the Spanish government, murder and rapine from the American continent, upon the cessation of which the American forces shall retire and leave the Cubans to work out their own political and social salvation.

The other is based on an entirely new condition now confronting the nation which is borne in upon it by force of circumstances nowhere provided for when the war began. It means an extension of the principles of democracy and that this nation is destined to establish an international community of interests which knows no national boundaries, the Spanish possessions now coming into our hands serving as a nucleus for such extension. Tradition, superstition and precedent are all giving way before this condition. What shall we do with the Philippines, Cuba and other of these Spanish possessions is answered in these principles of progressive development which have made this nation one of the most enlightened on the globe. Ingersoll has said that no nation ever advanced that did not improve on the religion of its founders. Religion is not all that requires improvement. We have improved the religion of our forefathers and we are improving the traditions of our political rulers. The nation can not stand still.

Here, then, are the two wings of public opinion. The conduct of the war and its conclusions will create ways and means for determining which of them shall be the nation's policy. It is too soon now to speak definitely upon the grave questions arising from day to day.

Dr. John Hall has a salary of \$30,000 a year, which is increased to \$50,000 by fees for christenings, weddings, etc. He is the pastor of one of the richest church congregations in New York city. The Son of Man was pastor of no church. He dwelt with publicans and sinners, had twelve poor fishermen for his chosen band and frequently had not where to lay his head. What do you suppose the meeting between him and Dr. John Hall will look like?

### AN OLD ABOLITIONIST AND SPIRITUALIST GIVES EVIDENCE.

Father Pillsbury, the old-time abolitionist and reformer, passed away July 15th. He was born in Concord, N. H., in the history of the anti-slavery movement Father Pillsbury will be a conspicuous figure. His personality and position were to a certain extent unique. He was extreme among reformers. He was by temperament a born agitator, a "stirrer-up of people."

A master of sarcasm and invective, his speaking style was denunciatory, and it is he was before all the other orators of the abolition cause in the direction of and cradling force of his time.

In his later years he has been an appreciative student of Theosophy, and psychological subjects. In 1880 he published a volume of personal and of the anti-slavery cause and its leaders, under the title "Acts of the Anti-Slavery Apostles," an interesting and valuable contribution to the history of the movement, picturing in detail ships and perils which beset the early large number of his public addresses on slavery and other social, moral and political subjects have from time to time been given to the public in print.

Father Pillsbury is a name near the end of a fading line of illustrious men and women who did so much and so well to blot out negro slavery. Few of them are left, but none of them are forgotten.

### ARTHUR G. SMITH.

Whose portrait appears on the initial page of this number of the Light of Truth, is of New England parentage. Early in life he began to doubt the severe teachings of the popular theologians and when it was announced that the two worlds were once more in communication through the strange rays at Hydesville he soon became interested. Early in 1855 he was happily joined in marriage to Miss Anna J. Hinton, a most estimable and beautiful lady, herself one of the earliest and best rapping, mediums and whose gifts under many phases continued until her death in 1891.

Mr. Smith has always been known as an earnest advocate and active promoter of what appeared to him to be true in the new philosophy, but he and his family, consisting of wife, two daughters and a son, have been most widely known as singers under the name of "The Smith Family Quintet," and as such their sweet and uplifting harmonies have warmed and enthused the hearts of thousands at the older camps, as Lake Pleasant, Lake George, Lily Lake, and on many other occasions when the people gather to hear the gospel of peace and love.

### A STRAW IN THE WIND.

A member of the English parliament has given notice of the following resolution:

That, in view of the rapid spread of Roman Catholic doctrine and ritual in the Church of England, and the apparent inability of the bishops to grapple effectually with this evil, it is expedient that there should be appointed a royal commission to inquire fully into the subject and to report on the best means for maintaining the Protestant constitution of the church.

The bishop of Segovia, Spain, has issued a pastoral in favor of a "holy war." Spain's navy is carrying on the "holy" part of it at least.



THE NUMBER OF SPIRITUALISTS  
IN THIS COUNTRY.

## HOW TO FIND OUT.

This could readily be accomplished if all readers of this paper were to send us the names of those whom they know positively to be Spiritualists in their city, town or village.

If one postal card will not hold all the names, send two. If it takes more than this, use a letter sheet and inclose it in an envelope with a 2-cent stamp on it.

This is but a small sacrifice and may lead to much good. Begin at once, and we will publish the results.

Let those who receive a sample copy of this paper also be included in this gathering of statistics.

Address Census Editor, Light of Truth, Columbus, O.

## THE GREAT LONDON MEETING.

The International Congress of Spiritualists recently held in London has added a fresh and everlasting lustre to the cause of immortality. The proceedings were conducted on a very high plane, while the subjects discussed embraced the whole wide domain of thought. Papers of profound importance were read by authors of world-wide reputation. A feeling of liberty and broad tolerance manifested the spirit of the congress. All was inquiry, and that too upon the one absorbing topic of modern scientific and philosophical thought. Never before has there been brought to bear upon our great immortality such an array of fixed, definite experiment and conclusion as now obtains in the disquisitions of the learned.

Many of the leading minds of Europe not in attendance sent letters of sympathy with the aims and objects of the congress, while others prepared thoughtful papers which were read and commented upon by a body of intelligent people such as could convene nowhere outside a convention devoted to Spiritualism.

The International Congress, following so closely upon the great jubilee at Rochester, marks an important epoch in the growth and expansion of this universal and regnant truth we are all seeking to express and expound.

A GOOD TIME TO HEAR FROM  
SPANISH SPIRITUALISTS.

M. Gabriel Delanne, delegate of the French section of the Universal Spiritualist Federation, in his speech at the International Congress in London declared that the Spiritualists in Spain are legion, and that Prof. Otoro, a furious materialist, according to his own expression, was forced to yield to the evidence.

Rumors regarding the attitude of Spanish Spiritualists towards the war have reached America to the effect that they deprecate it, but there is nothing definite in the reports, and thus far in the reports of the proceedings of the congress nothing of importance has been said about them.

In view of M. Delanne's reference to them in point of numbers, etc., some exceedingly interesting reading might be made of the Spanish Spiritualist feeling. Undoubtedly national pride and tradition would bias them in favor of the Spanish idea, but if Spiritualists in Spain are as enlightened as people in other countries they will not truckle much to the decaying and doomed political and commercial regime under which they live.

Can you tell us what "Infinite and Eternal Energy" means?

## IN BRIEF.

Read the Light of Truth and remail it to your neighbor.

We are witnessing the victories of truth in passing events.

The man who itches for fame generally takes it out in scratching.

Don't be afraid to change your opinions. Such changes are indicative of learning.

This paper is one dollar a year to you. At that price it is without a peer. Subscribe.

Queer, isn't it, that we can not be said to be really alive until we are dead in earnest.

If you wish to be happy be healthy. Health is the first requisite. Other things will come around.

Truth wears no mask, bows at no human shrine, seeks neither place nor applause. She only asks a hearing.

Now that Admiral Cervera is safely quartered at Annapolis the punsters will proceed to make his lot severer.

Doxologies ought to be sung only when souls have found rest. This rule carried out would grow rust on most of the ologies, including the dox.

Hold on! Maybe the doctrine of predestination is correct. If not, how are they going to account for the La Bourgonne disaster on the theory of special providence?

E. W. Wallis, editor of the Two Worlds, accompanied by his wife, will pay the United States a visit in August. Mr. Wallis expects to remain here several months.

Write all the books you please and when you have finished your work and your life all that you have written about remains and will remain after your books are forgotten.

John Dillon, editor of United Ireland, says that if the United States enters into an Anglo-American alliance it will lose the friendship of the Irish. Well, well, well!

Crime is that mode of life and action in individuals to which the majority of society objects. Murder would not be a crime if the majority of people did not object to being murdered.

The moment you touch a religionist's politics you touch his conscience. Politics and religion both feed the flames of prejudice and bigotry, that is to say, politics and religion as the words go.

John T. Lillie and his estimable wife will spend the summer at Cassadaga, where they have a beautiful home place. Mr. and Mrs. Lillie have had a call to minister to a society at San Diego, Cal., the coming winter season.

Schlatter, who disappeared suddenly from Denver some time ago, turned up at Minneapolis recently claiming to be the real Schlatter whose remains were found all over the southwest and whose obituary notices have been legion. Who lies?

Gibson has been found, drowned. Well, who is Gibson? O nobody in particular. He was out of work, couldn't get employment and threw himself into the river at St. Paul. Missing several days. That is all. Widow still on earth.

Physical discomforts are at war with spiritual exaltation and inspiration. The body at rest and the mind at comparative ease are the absolute requirements of clear discernment and satisfactory reflexion thereof in the outward life and labor.

There are two kinds of patriotism swashing around these days. One

bloats up its paunch in a sumptuous office on an income of \$500 a day, the other struggles in Cuban mire and shoots Spaniards on a salary of \$13 a month. And yet they do say that governments are ungrateful.

The lower branch of congress passed the bill authorizing the secretary of war to permit church buildings to be erected by any religious denomination on the military reservation at West Point. It has yet to run the gauntlet of the senate. Meantime congress has adjourned.

An old friend made its appearance this week in the Religio-Philosophical Journal, rehabilitated from the Philosophical Journal and much improved by enlargement and other important features. All this indicates that Editor Newman is abreast of the tide. Our Pacific coast contemporary has the best wishes of the Light of Truth.

In Chillicothe, O., women are employed at a wage of four dollars a week as street car conductors. They are all uniformed in natty bicycle style suits and ring up the fares of the bald heads in fine shape. The receipts of the corporation have increased thirty per cent since the voting kings were displaced some four months ago.

From that veteran worker, Moses Hull, comes the first genuinely appreciative word from any leading speaker for Prof. Loveland's Essay on Mediumship. Read what Moses Hull has to say about one of the most timely and important books written these late days. Then provide yourself with a copy, read it, study it, and then think.

The income of the Episcopal church in the United States for last fiscal year was, in round numbers, \$12,750,000. Of this amount it spent on itself \$12,468,000. Not a cent of this enormous income and the transactions arising from it was subject to tax. Meanwhile Christ was reported to be very poor and thousands of his best disciples are chronic starvings today.

The Methodist Episcopal Church South, at its recent convention, indorsed its temperance and philanthropic work but declined to indorse its political attitude, says the Christian Advocate (Meth.). This declination is rather cruel, isn't it, in view of the recent political move by which the church was awarded some \$800,000 by congress, \$100,000 of which went into the pocket of a lawyer.

Any religion that does not figure into its provisions the great heart of common humanity is abortive. No religion can be a true religion whose base of operations is in the air. Humanity is here. We can not get rid of that. We don't want to, and that church or that religion or that community which shuts itself up six days of the week and loads the air with platitudes and praises to God on the seventh, the while ignoring the tide of suffering humanity lapping at its doors, will fail ignominiously and ought to fail.

Bishop Doane of Albany, a direct descendent "in Christ" of Cotton Mather and Jonathan Edwards, has delivered himself with the help of nine other bishops, of the following as to Episcopalianism and marriage:

1. That the marriage law of the church is clearly set forth in the marriage service; namely, that Christian marriage consists in the union of one man with one woman until the union is severed by death. 2. That that this law does not permit the marriage of any person separated by divorce, so long as the former partner is living, whether such person be innocent or guilty.

The readiness with which people can be arrested on suspicion in department stores is becoming a menace to

personal liberty. In fact, it is nothing short of a damnable power put into the hands of ignorance, governed by pride or prejudice as the case may require. Any one can be arrested for handling or examining a piece of goods, and if he or she has no money to spend on a defense, the chances are ten to one that the victim goes to jail—not counting the disgrace previously attending the arrest and trial. The only way to avoid such possibilities is to keep out of the department stores until this law has been legislated out of existence.

Dr. James Cooper, a veteran Spiritualist of Bellefontaine, O., has passed to the great beyond. A local paper says of him: The funeral of Dr. Cooper, occurring on Monday afternoon last, was largely attended by sympathizing friends, numbers of whom have been his patients, feeling that to them his death was a personal loss; others again remembered him sorrowfully as their trusted friend and counsellor, while every one present seemed to recall some reason for regret. The funeral address by Mr. A. B. French, the well known Spiritualist lecturer of Clyde, O., was pronounced by all who heard it a marvel of excellence—peculiarly eloquent and appropriate to the occasion. Most feelingly he spoke of the deceased as his personal friend, recounted the sterling virtues he had illustrated in his life, and bespoke for him a blissful future in the new life upon which he had entered. Years ago Dr. Cooper had exacted a promise from Mr. French to officiate at his funeral, and now the promise has been well and faithfully fulfilled. The sweetly solemn vocal interludes by the trained voices of the Presbyterian church choir added very much to the impressiveness of the services and the occasion. After a long, useful and kindly life among us, respected and honored by all, Dr. James Cooper has passed beyond the utmost limit of our vision, and we shall see him with our earthly eyes no more. Peace to his ashes."

MOSES HULL HAS A FEW WORDS  
ON PROF. LOVELAND'S  
LAST BOOK.

Editors Light of Truth: I would certainly fail in my duty to the Spiritualists, to Prof. Loveland and to myself were I to neglect to mention Prof. Loveland's last book on Mediumship. I think I have read about everything which has come from the Spiritualist press on mediumship; but I have seen nothing so practical or so much to the point as this little work. I once published for Mr. Loveland a larger work—seven lectures—on mediumship. At that time I regarded his thoughts as being the best that had yet been published on that subject; this, I think, exceeds even that. I wish every Spiritualist would send to your office and purchase and read this book. This is not simply a dissertation on mediumship; it contains, besides that, many, very many practical thoughts—thoughts which no Spiritualist can read without profit.

I wish Prof. Loveland could be induced to write a work on psychic development or mediumship to be used in our training school. I have read nearly all that has been written on that subject on purpose to try to find something so nearly scientific that I could introduce it into our school as a text book. Again I feel to urge every one to procure and carefully peruse Prof. Loveland's pamphlet on mediumship.

MOSES HULL.

Don't test any veiling in a Chicago department store by holding it up to your face. You are liable to be arrested as a shoplifter.



SOME OF THE TALENT ENGAGED AT  
CHESTERFIELD, IND.

B. F. UNDERWOOD.

GEMS FROM THE INTERNATIONAL  
CONGRESS.

Spiritualism is not only belief in spirit-communication. It is belief in the supremacy of spirit, and the supremacy of spirit everywhere—here and hereafter. Its center of gravity is the spirit, not the flesh. "Oh," they will say, "that is dreamy and sentimental." No, but that is real and practical. We affirm that the recognition of the supremacy of spirit will, in every direction, deepen and enrich our common life. At one stroke, that great affirmation frees us from all the poor artificialities that depend upon the mere accidents and trappings of life. Hence, the true Spiritualist is the true democrat, the true humanitarian.—John Page Hopps.

No Religion higher than Truth! Then what of justice, honesty, mercy, tender sympathy with the poor and afflicted, brotherly love, kindness and charity to all men; in short, goodness of life? Surely, there is no religion higher than Goodness, for, verily, in respect of truths, men may be very wise, and at the same time very wicked.—E. Dawson Rogers.

Spiritualism as a movement was from the spirit side of life. No human discovery, no earthly school of thought invented it; it came freighted with the all-important message of the hour: the knowledge of a future existence of the human spirit, and the intercommunion with the two states of existence. Was that its entire message? In all the phases of its presentation did it include nothing more? We answer: All that pertains to the human spirit, the essential Ego, is Spiritualism, and has been included in its philosophy; all that relates to the contact of spirit with body, with earth or other worlds, all that relates to the entirety of its being is in-

cluded in Spiritualism.—Cora L. V. Richmond.

The wave of spirit power which caused the great awakening of the Western world from the materialism into which the age was fast sinking was preceded and introduced by mediumship and its phenomena. The church, no less than the lay world, had come to regard miracles as obsolete, as idle tales of superstition and ignorance; and those who still held to it announced the age of miracles as past, notwithstanding the words of the Master that greater things than He did would be done by those who came after Him.—Dr. Helen Densmore.

The chief aim of Modern Spiritualism is, to develop morality in mankind. Teachers alone will never make the human race much better, but faults, misfortune, suffering, tribulation may be greater helpers to forward it.—Dr. G. V. Langsdorf.

We have sought, above all, to demonstrate that, wheresoever there is any question of combating Materialism and Atheism, all Spiritualists of all schools indifferently will be found united.

And seeing that occultists are organized on the hierarchic plan, while Spiritualists are grouped by federations, their true field of union is the International Congress. It is there that we must seek the true cause of the success which attended the Paris congress of 1889, and there also the explanation of those successive defeats which have attended reunions organized in a sectarian spirit, and omitting to open widely their doors to every defender of immortality, to all those who know that the space which divides the living from those who are called dead is very easy to transcend.—Dr. Gerard Encausse.

It is not astonishing that people

who have spent their youth in learning theories established by their predecessors, and who when full of age are paid to teach them in their turn, only accept with repugnance novelties which force them to a troublesome revision of their education. It has been the same through all time.—Colonel De Rochas.

ONE MICHIGAN EDITOR SPEAKS  
OUT.

The Port Huron (Mich.) Times answers the Sunday baseball question in the following telling style:

The Times has received from Rev. Joshua Stansfield, formerly pastor of the M. E. church in this city, now of Detroit, a communication on the Sunday baseball question in which he criticises the F. & P. M. Railroad company for "Violating the law of God," and asks The Times to editorially condemn Sunday amusements. We have also received from W. D. Brown a communication condemning Sunday baseball, which is published, with Mr. Stansfield's, in this issue.

If there are laws on the statute books of the state of Michigan which forbid the playing of baseball on Sunday, The Times is in favor of their enforcement. So far as the "Law of God" is concerned, we concede that all who choose to believe that the Creator and Ruler of the Universe communicated to a wandering tribe of robbers and murderers in northern Africa and western Asia, some three or four thousand years ago, commands and laws that the whole world was bound to obey thereafter, should be quite at liberty to do so. But in this age, for the people holding such belief to assume the right to force its acceptance upon the people of the United States at large, or of any other country, would be carrying us back to the dark ages. Sunday baseball playing may be against public morality and the general welfare of the people, for many reasons, but a good reason can not be Hebrew legend, religious prejudice, or superstition of any sort.

The rule that people should refrain from enjoyment, or the performance of any act that they consider to their own advantage, because such enjoyment or act might "cause a brother to offend," is a good one; yet those who believe in the Hebrew commandments as the "Law of God" must cease to hold views, subscribe to creeds and doctrines, and perform acts, that offend their brethren in such faith, before they can condemn others who do not so regard the Mosaic law. The Protestant offends the Catholic in his religious doctrines and practices, and the Catholic offends the



EVA PFUNTNER.

Protestant. The Baptist creed holds immersion necessary for salvation, and only by a liberal interpretation of that creed can it be conceded that salvation is possible for any person who has not been so baptized. And so it is, or has been in the past, with nearly all the sects. They offend each other by their doctrines and practices and therefore violate the moral law that brethren should not offend each other.

The Times does not defend Sunday baseball playing. We believe that Sunday as a day of rest from the ordinary avocations of life is an institution that should be maintained by law and practice. We also believe that it is "sacred," in so far as a large number of people honestly hold the opinion that Almighty God has so commanded. But still further, we believe that the views, desires and inclinations of that large portion of the people of the state of Michigan, and of the United States at large, who do not accept the laws and commandments of the ancient Hebrew priesthood as the "Word of God" are entitled to just as much consideration as the opinions and desires of those who do.

The time is past when any man need hang his head in shame because some other man who preaches prevailing religious tenets and doctrines rails at him for violating the "Law of God." The real "Law of God" among men is, or should be, that line of conduct which permits the largest personal liberty consistent with the common good and the highest standard of morality, without reference to ancient "commandments" devised by priests and rulers to hold the people at large in subjection.

## A MATTER OF INTENTION.

When is a fraud not a fraud? That is the problem which arises from the home secretary's answer to Captain Phillpot's question about palmistry, says the St. James Gazette. Sir M. W. Ridley says that palmistry is not in itself illegal; it becomes so only "when there is an intention to impose." But how is the person who pays his half-guinea to some fascinating practitioner in Bond street to know what is the "intention" of the delineator or fortune teller? Cases have been known in which, after a few moments' consideration, the palmist has reported facts with startling accuracy, and, at all events, it seems probable that most palmists believe that they are really "something in" their "science." The real question, however, is why gypsies who tell fortunes for sixpence are prosecuted, when the well dressed palmist who charges half a guinea or a guinea is not. How are the police to know that the "intention" of the one is fraudulent, while that of the other is purely scientific?—Light.



J. CLEGG WRIGHT.





## REMARKS.

Many may have noticed without further thought on the matter that photographs often give the subject an entirely different expression from the natural. This is due to various causes. A far-away look tells that the subject sat for love of others—not himself. An indifferent look that he sat for others, but not for love. Other motives prompted or induced the sitting—largely of a business nature. A puzzled look betrays haste or impatience—the latter when superinduced by waiting. An irritable expression betrays strong individuality in the household—self-will. Sadness even when no cause therefore exists, is prophetic of an underlying cause. Illness the same. In fact, there is much that can be prophesied from a photograph just taken, as may be proved by analyzing it a year or two later. You will then see that it contains an expression of something that you have passed through. We put more of our spirit in a photograph than we would credit ourselves with. But such is the case, nevertheless, and makes old photos of especial value to the owner for that alone. Now, those gifted with foresight may read these signs very accurately and give warning accordingly. Or, you may read your own destiny if you are thus gifted or have a little knowledge of human expression. But, more anon, on this subject. The following are readings as fitted to the time of their taking, and may contain more than hoped for. But what little there is, we should like to hear from recipients, as it opens the way for more light on the subject.

## MRS. J. E. HOGUE.

A good, true and earnest Spiritualist, ready to stand up for her cause under any circumstances, is the first impression we get when looking into this countenance. And what more can we say that is good of an one? A woman who can do this has a soul—a big soul—and this means love. Love is life individualization—immortality. She has accomplished her mission. God bless her.

## MRS. A. C. VERVALIN.

A difficult person to read. A weariness is all we sense, as if the lady had been much tried in life. But we don't feel that it has harmed her any. She seems to have taken it philosophically, and tried to be forgiving where this was needed. Spiritualism has helped her to rise above resentfulness, and now she feels better than she did in the past. Forgiveness purifies the blood and restores lost vitality more readily than drugs. But she is faithful and true to those she loves.

## ALBERT N. LEATHERS.

Here we meet with a determined man—some times a little too much so, and which ignorant people might take for stubbornness. But he is not stubborn. He only believes himself right, that's all. If wrong he will surrender. He is not unreasonable and consequently not stubborn in the animal sense. He is open to conviction at all times, and accepts truth as soon as he can be

made to understand it. In the main, however, he is Mr. Leathers, and remember it, please. But he is what the world calls a clever fellow just the same.

## DAVID WILLIAMS.

Mr. Williams is a man who likes to have something good said about him. But who doesn't when he deserves it? A man who minds his own business and never interferes with that of others, has a good record and may be praised accordingly. That he wants to have his own way about things is his right. A man who does his own thinkings needs no others' help. He is a host unto himself, and never becomes a burden to another if he can possibly help it. As a boy he already manifested this spirit, and it has stuck by him, or he by it. Those who knew him, then, will find him the same. He is true to this nature.

## MRS. JENNIE PIDGEON.

Self-satisfied is the first word that evolves itself from the center or solar plexus of our being—our consciousness. Comment is thus unnecessary. But she wants to know something else—partly to find out whether we can tell her this, and if so, perhaps something additional. But what can we tell one who is content? Contentment is what the millionaire seeks in vain. If she had what she is wishing for she would throw away her happiness. Would she exchange this for the millions? She might if she could be assured of regaining the former upon realizing its loss. Let her consider before acting. She may regret the deal.

## JOHN J. CAMMARSTROM.

"John, you're a brick," is the first expression wired over the mental telegraph from the photo to the brain of the medium. But to our physical eye, John looks very mild and not of the brick order. But we are not judges of spirit nature. We can not measure spirit with matter. Men are often far superior to the nature imposed on them hereditarily. And John is of that order. He has no doubt felt superior longings or desires arising within at times, and his reaching out has lifted him above his material environments. But discipline, study and patience are needed for the present. The future will offer better opportunities as he improves the present.

## MRS. J. B. ROBERTS.

"Auntie Roberts," we hear a mental vibration saying to our consciousness; and in it we sense a quietude—a feeling of rest that has come to a soul whose time for work is done. Auntie Roberts is not forgotten. Her name still vibrates in unison with some who love her memory, and often send her thoughts that revive old times and make her nod her head in silence and wonder, wonder, wonder. But she is content, and is simply waiting—waiting, though longing for a word, a sign, a thought from the far away. It is coming, Auntie—like a snowy white and shining cloud it comes with a love message and will soon be here.

## J. S. H. PATRIDGE.

An old gentleman seeking for more light! He has some, but he wants more—more—more! He will never be satisfied; for he will hardly digest one truth, before he will be after another. A psychometric reading wouldn't still his craving. He would want to know why it is thus instead of accepting the truth as it is given. But this is a part of his character. He wants to know the causes of everything. Well, that is the way to find the absolute of things, and self-study would be just the science to gratify his craving. Man's body is an effect—his soul a cause. Study the soul—the ego—and we touch upon the chord that vibrates in unison with God—the cause of all things and the father of souls.

## A SERMON IN SQUIBS.

Politics is lawmaking under analysis.

Inspiration is often necessary to corroborate our own formulations.

Singing, if but mentally indulged, is healing to a disturbed nervous system, allaying pain as well as restlessness.

Perfect humility knows no caste, religion or sect. To the humble all are God's children—all men are born equal.

As the blind man can not conceive of colors, so the non-clairvoyant can not conceive of causes or spirit, and its conditions.

Parents who deprive their children of all they earn generally have to pay doubly for it in the end—a natural effect of greed or false economy.

Ostentation or display never deceives the clairvoyant mind. The vibration produced by the walk or speech of a person tells a different tale from that which is intended.

The medium between the will and bodily energy is the liver. If the latter is in health the will is potent, but a misuse of the will debilitates the liver, and the will becomes impotent—a just punishment for misuse.

Dishonesty generates absent-mindedness. Beginning with forced forgetfulness it creates a law for a self-acting forgetfulness—thus reaping what is sown. The non-payment of debts, whether through negligence or otherwise, also leads in this direction.

The selfish disbelieve in Spiritualism because they imagine they can conjure away the effects of a bad conscience by so doing. They have been taught that faith attracts heaven. Now they practice the opposite to drive away hell.

It makes no difference how much money a man can get out of an enterprise or a concern provided he deserves it; and he only deserves it under two conditions, viz: he must earn it by his genius or labor, and allow others in the same concern like privileges. To run up his own profit at the expense of others' labor is equal to robbery in its worst form, and is leading to a mental hell of the future.

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## CORRESPONDENCE

## NEWS ITEMS.

Mrs. Irene M. Dobson is lecturing at Joliet, Ill.

Prof. Lockwood is at home, 98 Ogden ave., Chicago.

Mr. and Mrs. Hand of Lowell, Mass., are at Lake Pleasant.

Mrs. E. E. Long is holding flower seances at Council Bluffs, Ia.

Mr. Grumbine's meetings at Chicago have closed for the season.

T. Warren is a new speaker and medium announced at Camden, Me.

Mrs. Lois Waisbroocker has located at 1225 Mission st., San Francisco.

Mrs. N. J. Willis speaks for the Hanson society Sunday, the 31st inst.

Mt. Pleasant opens Sunday, 31st, with Col. J. Freeman and J. Frank Baxter.

Joseph Mullen lectured at Hope, Me., recently, bidding fair to make an able speaker.

Lookout Mountain campmeeting is in full glow, and continues throughout July.

Mrs. R. S. Lillie is traveling eastward. Many friends will be delighted to meet her.

Mr. Gregory of Lily Dale and Lake Helen conducts the Lake Pleasant hotel this year.

Mr. and Mrs. Parker of Elgin, Ill., are announced as trumpet mediums to be at Mt. Pleasant park.

Onset listens to F. A. Wiggin and Mrs. Yeaw tomorrow. Rev. T. E. Allen speaks next Wednesday.

The First society of Portland, Me., had an enjoyable picnic at Evergreen Landing, Peak's Island, on the 4th.

Mrs. M. E. Goodrich, speaker and test medium of Providence, R. I., has been lecturing for the Pawtucket society.

Next Saturday the camp at Freeville, N. Y., opens. E. J. Bowtell and Mrs. C. M. N. Lincoln are the opening speakers and mediums.

Mrs. Mary Arnold Wilson of Fort Worth, Tex., held special services in Houston on the 3d inst., with Miss Clara J. Meyer as psychometer.

Mr. Fred Haslam, treasurer New England Camp association, was tendered a surprise party at his handsome residence, Lake Pleasant Highlands.

The First society of Fitchburg, Mass., recently held an interesting card social at Miss Smith's, 58 Green street. Tests concluded the enjoyments.

Mr. James Wilson of Bridgeport, Conn., who recently entered spirit life, was sincerely beloved at Lake Pleasant, where he for years has spent the summer season.

First annual convention of the Y. P. S. U. takes place at Lily Dale camp Aug. 9, 10 and 12. For circulars concerning same address Miss E. Prettyman, Lily Dale, N. Y.

Mrs. Anna Crowell of Orange City, Fla., passed to spirit life on Feb. 24, 1898. She was a firm adherent to Spiritualism and the Light of Truth.—Her sister, Mrs. D. Freeman.

Mrs. Jennie Hagan Jackson and Hon. A. B. Richmond at Cassadaga tomorrow, July 24th. Mrs. E. L. Watson on the 26th; Rev. W. W. Hicks on the 28th, and Moses Hull the three days following.

A correspondent from Houston, Texas, who forgot to sign his name, says Houston needs a test medium badly and will compensate one with

references to a gratifying extent. Single sittings, \$2.50.

Mary Ellen Lease serves Cassadaga today; Mrs. J. H. Jackson and A. B. Richmond tomorrow; Mrs. E. L. Watson next Tuesday; W. W. Hicks next Thursday, and Moses Hull Friday. Enough good for one week.

The 19th annual campmeeting of the Lake Sunapee Spiritualist Association will be held at Blodgett's Landing from July 24 to Aug. 28. The principal speakers are Ida Whitlock, Jennie Hagan Jackson and Mrs. Yeaw.

At the semi-annual election of officers of the Spiritual association of Houston, Texas, the following were installed: Wm. Hartung, president; Mrs. M. Gray, vice president; A. J. Merkent, secretary; W. F. Bader, treasurer.

Mr. and Mrs. Robbins of Bunker Hill district, Boston, entertained about one hundred of the friends at their cottage, the Robbins' Nest, Sunday, July 3d. A handsome flag was thrown to the morning breeze with impressive ceremonies.

Maple Dell camp is under way and well attended. Rev. A. J. Weaver, Mrs. Marian Carpenter, Mrs. Carrie Twing, E. W. Sprague, F. D. Dunakin, Dr. Schermerhorn, Hudson Tuttle, Mrs. Nellie S. Baade, Dr. Peebles and Mrs. A. Jahnke are the talent announced in order as given.

The Herald of Dryden, N. Y., says: Work on the Spiritualist campgrounds near here is still being pushed in order to have things complete for the meeting, which begins July 30 and continues two weeks. A large tent has been purchased, and an artesian well is to be put down this week.

Married, July 8th, Mr. Simon Kittie, president of the Dunkirk Spiritual association, to Miss Lillie May Sage, at the residence of W. G. Teague, Dunkirk, Ind. The ceremony was performed by Mr. John Ames, mayor of our city, also being a Spiritualist. The happy couple have the best wishes of their many friends.—P. M., Sec.

The Kansas State Spiritualist society yesterday was granted a charter. The society has no capital stock. The directors are Mary Talley, Harvey B. Van Voorhis, Samuel Wynn, G. V. Harsfeld, Topeka; Mrs. H. R. Poole, Sterling; William H. Van Voorhis, Spearville; N. J. Hollum, Lane; and W. H. Strickler, Dodge City. The headquarters of the society are to be in Topeka.

Mrs. McCaslin writes concerning Lake Brady camp that it opened auspiciously—Slaughter's orchestra, Chairman Herrick and Mrs. Twing giving the initial impetus to further enjoyment. Among the mediums already on the grounds are M. Henry, Mrs. Brigran, D. P. Allen, Mrs. Cooper, Mrs. McFarlan, D. B. Jameson, Mrs. Donovan, C. H. Barnes, Dr. Nellie Mosier and Dr. Figuers.

The Spiritualist society of Williamantic, Conn., has elected officers as follows: President, Mrs. Emma Bulard; vice president, George W. Burnham; clerk and treasurer, George Ironsides; trustees, Mrs. Caroline Boden, Mrs. S. C. Hooker and Mrs. Eva B. Edgerton; auditor, George W. Burnham. A committee was appointed to consider a plan for reseating and otherwise repairing the audience room of the society's building, Excelsior Hall, and report, which it did later.

The Wheeling (W. Va.) News says: Ernest Stephens, a Spiritualistic medium, who has been holding seances in Wheeling for the past several days, closed his work here last night and left today for his home in Columbus. Mr. Stephens has been on a tour of various cities this year and has uniformly met with excellent success.

Since his arrival in this city he has made many converts to the Spiritualistic sect, as he certainly possesses wonderful power and mystifies the most skeptical. Mr. Stephens has made a great reputation for himself as a medium.

Prof. J. Madison Allen and Mrs. M. Theresa Allen, inspirational speakers and test mediums, have commenced their summer camp work at Winfield, Kan., other speakers being D. W. Moses and Mattie Hull. At present Prof. Allen has charge of musical department. W. W. Aber and wife represent materialization, etc. Prospects good for successful camp. The grounds used are the commodious and beautiful "Chautauqua."

The First Society of Rosicrucians, which met in room 804, Masonic Temple building, closed its meetings for the season and will enjoy vacation. Many new names have been enrolled, among them being old and established media in the city of Chicago. J. C. F. Grumbine, who is the permanent speaker, will reopen the meetings this fall and conduct them alone, to the great delight of all the members. Mr. Grumbine goes to Island Lake Camp July 30 and to Pleasant Park camp, Clinton, Ia., Aug. 13. He will be in Indianapolis in September, and has January, February, March, April and May, 1899, open to eastern and western societies.

C. J. Rixter of Hamilton, O., writes: We wish to say through your columns that, although this seems the most material place on the earth, yet we have more than held our own since Mrs. St. Omer Briggs, by her ministrations, was instrumental in organizing the First Spiritual society, and although we have suspended our Sunday services for the present, she still holds her Thursday evening meeting, and with the poet, we feel like singing, "I have been there, and still we go. 'Tis like a little heaven below." Her teachings to us have been to make a heaven on earth if we wish to pass to another when we sever our earthly ties, and lay aside the mortal for a spiritual body.

Mrs. L. L. Lawrence of Indianapolis writes: "I attended a social recently at Mrs. Josephine Ropp's, 1414 E. Washington, which had an attendance of upwards of a hundred of the elite of our city. I could not remain for the exercises owing to the press of other business, but lengthy notices of the interesting character were published in the city papers. If the opponents of Spiritualism entertain the thought that the interest upon that subject is on the wane, they would be somewhat surprised. I am glad to be able to carry around with me the album. Whenever I happen in a crowd of goody-good folks and they fall to denouncing the "whole business as a fraud," and bodily assert that no one believes such silly nonsense but a pack of old crazy long-haired fanatics, I don't say a word but just wait until they are done, then I hand them the album and hold on to them until I have shown them the pictures of such minds as Wallace, Crooks, Flower, Stead, Victor Hugo and others. That settles it."

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Dear Doctors—I am well and do not need any more treatment. I will always feel grateful to you for your skill in treating chronic diseases, and I wish you all the success imaginable in your new quarters. May God and the good angels forever bless you. Very respectfully,  
WILLIAM H. GRIER,  
June 17, 1898. Clinton, Ill.

The doctors will be more than pleased to hear from any sufferer and will most cheerfully give any information calculated to benefit any sufferer, whether such person undertakes treatment with them or not. They are issuing a number of booklets upon chronic diseases, which they will be pleased to mail free upon application. You should write today, giving NAME, address in full, with SEX, AGE and a LEADING SYMPTOM, and receive their carefully prepared CORRECT DIAGNOSIS of your case, with valuable printed matter concerning it, free. Address:  
DRS. PEEBLES & BURROUGHS,  
Battle Creek, Mich.

## CHESTERFIELD, IND.

The campmeeting of the Indiana Association of Spiritualists will begin at Chesterfield, Ind., July 21, 1898, and close Aug. 21, 1898. Speakers, J. Clegg Wright, Eva Pfuntner, Willard J. Hull, India Hill, B. F. Underwood, Moses Hull, Dr. Nellie Mosier.

## \* Of Interest to Spiritualists \*

Anyone who is sick and failed to find relief should send their name and address (with stamp for reply) to DR. J. CRAIG, Sacramento, Cal., and I will (through spirit power) send you the cause and condition of your trouble; and after I give you a correct diagnosis, if you wish help, I will make any terms within your reach.

N. B.—The above advertisement is for the benefit of suffering humanity, and if you know of anyone who is sick, and is skeptical, show them the above ad. and I may convince them of the truth of spirit return.

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## A RURAL WALK.

Continued from 4th Page.

ers, John P. Hale, Parker Pillsbury, Edna Dean Proctor and other brilliant tender characters, who dare use their tongues and pens in the cause of freedom and progress, regardless of ignorant popular opposition.

Speaking of Margaret Fuller reminds me that her grandfather, Rev. Timothy Fuller, was the first owner after the Indians of Wachusett mountain, and an uncompromising opponent of negro slavery; a most remarkable and very commendable thing, especially in a rigid Calvinist. He refused to vote for the constitution of 1787, though sent by his town—Princeton—to the Massachusetts convention for the purpose of representing their acceptance of that instrument. His objection being the slavery clause in that document, that caused such disputes between the north and south; culminating in the terrible war of 1861-1865. Who was right, he or those who admitted the slavery clause?

These mountain breezes, steady habits of the people, and odorous pines—

"Broad paeans from the pines,  
The matchless, murmuring pines,  
The writhing, wailing pines,  
The sighing, sobbing pines,  
The music-haunted pines—  
We weep for melody like yours,"

are very conducive to health and long life. Calvin Whitney and wife are 85 and 80 respectively. Asher Eastabrooks is 81 and last season drove team to mow his meadow with the machine and still mows by hand equal to many young men. His sister, Miss Betsey, is 86, and sows, knits and reads with great pleasure. Mrs. Sally Dike and Daniel Harrington are 86, Mrs. Louisa Hoar Harris is active in mind and body at 93, Thomas Damon and Uncle John Harrington are 95 and 96 respectively, visit their neighbors, do light work and enjoy life. I presume if I should look around more carefully among these wind-swept hills and "musical, sighing" pines I might find some throbbing heart and brain who had been watching the sun rise and set for more than a hundred years.

I write this in the quiet farmhouse of Mr. A. D. Wheeler, a thinker on advanced lines, and many years a Spiritualist and labor reformer, and the author of a pamphlet, "The Pathway to Spiritual Realities," etc.

JAY CHAAPEL.

## BE ONE OF THE CONQUERORS.

The great problem is, after all, how shall one grow in sympathy and tenderness, and generosity and consideration? How shall he feed on high thoughts and noble aims? How shall he be swift to discern and avail himself of those opportunities for usefulness to others which are the best channels of his own growth? How shall he hold clear and close relation with the Divine energy? "Be one of the conquerors," said Balzac. "The universe belongs to him who wills and loves and prays; but he must will, he must love, he must pray!" in a word, he must possess wisdom, force and faith!—Lillian Whiting.

A mean, low or selfish act is poison to the blood, and reacts for tumors, indigestion or nervous troubles.

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Question.—How much, if any, can spirits aid us? Does it depend on conditions or is it mere chance that they do?—Puzzled!

Answer.—Those who depend largely on spirit aid with the faith that they can do so and note the benefits they receive from this source, would say they were all powerful. But those who have been disappointed in this respect would conclude differently—some even believing that they can do nothing. It also depends on conditions, but the supplicant must furnish this condition. If he does nothing to merit spirit aid, he will likely be disappointed; if he does nothing to furnish them with the power needed he may be disappointed. But for all that loved ones endeavor to aid all who ask it—pray for it—which is synonymous—only that an earnest plea partakes of the nature of a prayer more than a frivolous or a thoughtless plea, such as is often made by the use of a rosary. Faith attracts the influence that can help nearer—just as a child's confidence in you inspires you to aid it, or awakens your sympathy to a greater degree than if indifferent or skeptical as to your willingness. So spirits are drawn nearer by confidence. But if selfish you attract selfish spirits who cannot aid you, even though they try. They lack the necessary power to act, or the wisdom to give proper advice. With power the spirits give strength or vitality to the one to be aided or are enabled to control the mortals needed in the deal. With wisdom they inspire to do the right thing at the right time. Kindness and consistency on part of the supplicant attracts spirits who have this power, and they are aided accordingly. But selfish spirits can some times reach a selfish mortal and control him or her to aid a supplicant, if the latter be a friend. This, however, is rare, as the selfish are seldom mediumistic enough to be influenced to acts of generosity, unless it is speculative, or the spirits can hold up false promises to them. If afflicted at all, it is generally done by leading them astray and made to suffer losses unlooked-for as a punishment. In that way they some times do good unwillingly, but for their benefit in the end, as all sacrifices count in spirit, even if forced. So many are governed in private life. They are made to suffer deprivation, want and humiliation for their spiritual good, and they wonder at the reason. But loved ones are ever on the alert to help their mortal friends upward, though the help extends downward in matter. And as well as they can ruin a man they can build him up, if they see that it will not harm him or injure his chances as a spirit. But his spiritual welfare is always the first to be considered where conditions offer an opportunity. It requires good conditions—spirituality and good intentions—to aid a man upward; but bad conditions—temporary laxity in morals and bad company—to ruin a selfish man who is materially strong by virtue of a bank account or property. Thus the deserving, as well as the undeserving, are watched for reasons to undo one man, and as well as temporary unspirituality furnishes conditions to undo one man so temporary spirituality above the

normal furnishes conditions to make another. In that respect chance also plays a part in the affair.

Question.—Why do some of life's experiences seem so remote, while others, though older, appear so recent?—Psychic Student.

Answer.—All depends on the impression taken at the time of passing through them. Those that are deep-rooted show the better effect in the spiritual reflector—the aura—and thus their nearer view—time appearing shorter in comparison to the effect. In spirit the calling up of the past is virtually living it over again, which then appears to be in the present. And the nearer you grow to the spiritual now, the nearer you get to this possibility. Memory is simply a conjuring up of life's panorama. Nothing enjoyed is ever lost, or past, but that it cannot be gone over with the same delight—unless it had selfishness in its cause or bad effects. Then, of course, the sorrow, regret or remorse attending it, is experienced as well. But that which comes in the natural order of events, and especially when shared with others, gives pleasure to recall. It is a form of clairvoyance and clair-sentience combined—a natural result of spirituality—and shows where the spirit is tending. Meditating over the past is often a sweet pastime—a guilty conscience excepted—and is best indulged when the mental atmosphere is undisturbed by business or traffic, as at night or on a Sunday morning, though best on the latter occasion for those who work daily till tired out. Of course, material cares should be allayed, to make these meditations of practical value—to philosophise over them. But when worried by debts or unpaid bills, the thoughts, if they take any, they take a pessimistic turn—though mostly no turn at all. Literary men and women should not be troubled with money matters if consistent work is expected from them. The mind cannot grasp the subtleties of human affairs or of nature's effects when out of harmony with its immediate surroundings. Law requires an equilibrium in all things. Mind or thought is law perse, and to effect it with material cares, is to break the current of its convictions, and often to destroy it, so far as anything profound is concerned. Like creates like. Frivolous treatment generates frivolous thoughts; consistency, dignity or justice has its like in the effect. A well-treated servant always acts wiser than one ill-treated. Goodness or fairness inspires to a more active vibration, and effects partake of it. Do right and you will feel the good of those you favor, and are inspired to something for your own benefit as well. That will also add to your meditations for happiness, and when undergoing a past experience you will enjoy it rather than avoid it.

Question.—Will you kindly answer the following questions: My son, a clairvoyant, was shown, as a symbol of his future, a lady's hand holding the deuce of hearts. In the same manner my daughter saw a ship with sails furled, lying apparently at anchor, in still water, the open sea on one side and shore on the other. We do not understand symbols and would like some light on the subject?—"Constant Reader."

Answers.—Symbolic visions have different meanings with different people. If you know yourself you will have no difficulty in interpreting them. They are given to meet the understanding of the recipient, and as truth is most likely to appeal to him. Some would make out of the first a dual game with woman's hearts, but it

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may mean something entirely different; and the other as a voyage by sea awaiting him in consequence, but that, too, may tell a tale of another hue. As a clairvoyant, your son will be taught in time—himself first that he may understand the symbols for others.

Question.—In sitting for automatic writing I find it difficult to keep my attention away from the movements of my hand, and if I think of words or sentences my hand is apt to write them out. Will this hinder my development? If so, how best overcome it?—M. M.

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J. R. W.—Yours is a phase of clairvoyance yet undefined. But may see faces in photo shadows, wood-knots, finger prints, leaves and other objects. It simply shows that intelligence is in all life—that life is intelligence or consciousness, per se—and that the human faces expresses it in material form. Thus the human face that is seen underlying all things that have an aura or life force still in tact. The expression tells the nature of the life, and a knowledge of physiognomy together with its intuitive understanding, defines it, or analyses it to the student. Study self and you will understand the use and nature of your gift.

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